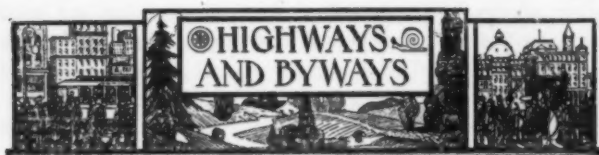


# THE CHAUTAUQUAN

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## Russia, American Passports and Treaty Rights

Notice has been served upon Russia by the United States—the President taking the initiative and Congress unanimously ratifying his action—that the ancient treaty “of residence and travel” between the two nations, the treaty signed in 1832, is to be terminated at the end of 1912. The treaty itself provides for termination upon such notice.

This remarkable action was the result of a ten years' campaign by and in behalf of American citizens of Jewish race, faith and parentage, whom for many years Russia has excluded from her jurisdiction in spite of their American passports and in spite of a plain provision in the treaty guaranteeing to the inhabitants of either country, complete freedom and lawful residence and travel in the other. Attempts to induce Russia to end this discrimination had been made repeatedly, but without the least promise of success. The cry finally was raised all over the United States that Russia must honor all American passports and fully observe the treaty as construed in America, or else the whole treaty must be abrogated. Before the President acted in a diplomatic and dignified manner, the House of Representatives had unanimously passed a resolution bluntly accusing Russia of deliberate violation of the treaty. This was resented by the czar and his ministers, their contention being that the treaty itself had a clause which, though vague and

obscure, allowed them to discriminate against American Jews, whether naturalized or native-born. In order words, Russia alleges, as she had done for a decade, that the issue was one of treaty construction, and that she had not broken any provision she had ever knowingly negotiated and signed. The issue might have been submitted to arbitration, and, indeed, this course was advised by a number of statesmen and editors. If the treaty had been submitted to arbitration and the decision had gone against Russia, she would probably have changed her policy; that is, ended the discrimination. It is not probable that she would have given us notice of termination. If, on the other hand, her interpretation had been upheld, the United States would have bowed to the decision for a year but served notice of termination.

However, agitation, misunderstanding and, to some extent, "politics" created a situation where delay and arbitration seemed inexpedient. The President, fearing complications, bitterness and retaliation on Russia's part in the event of the adoption of a resolution aggressive and harsh in form, served a quietly worded notice on his own account. He simply informed Russia that the old treaty had caused much unpleasant controversy and had otherwise proved inadequate, and that it was desirable to negotiate a new one. To this declaration Russia could not and did not take any official exception.

But what next? We have other treaties with Russia, and they will remain in force. But the failure to negotiate a new, satisfactory treaty within the year would result in a serious and anomalous situation. Tariff warfare, refusal to admit travelers, agents, salesmen, immigrants and others, stoppage of commerce, loss of inheritance rights might ensue. For two great nations to be without a general treaty of residence, travel and commerce is most unusual. Forbearance and good feeling might avert trouble; privileges can be tacitly recognized without treaty stipulations under

the general principles of civilization. But popular resentment, Jingo clamor, anti-Semitic prejudice might compel Russia to adopt illiberal measures against our citizens, our trade, our interests, and that would cause hostile relations. Such measures have already been offered in the douma.

Just now it is doubted whether Russia is prepared to negotiate a new treaty on a basis acceptable to the United States. Her own body of anti-Jewish legislation, her Jewish pale, her persistent persecution of the Jews would seem to preclude fair and equal treatment of foreign Jews. Her ministers have publicly said that they could not extend to foreign Jews privileges denied to Jews at home. Even in the douma the majority is still benighted enough to oppose emancipation of the Jews, or the abolition of the medieval "pale" and the repeal of legislation restrictive of the economic, political and educational rights of the Jews. The number of violently anti-Semitic newspapers is also a factor to take into account. Still, hopeful signs are not altogether wanting. Some conservative editors and statesmen realize that the anti-Jewish policies are reactionary, injurious, unworthy of a nation claiming to be progressive. A powerful element in the douma is in favor of Jewish emancipation. The present premier is supposed to be disposed to take the same rational view. The year may, therefore, bring forth encouraging developments. If it does not, the treaty will cease to operate and the United States will accept the consequences of a policy dictated by its constitution, its traditions and principles, and its higher interests. In the end, it cannot be doubted, Russia will surrender and meet our demands. It is her position, not ours, that is untenable and indefensible.



### Labor, Lawlessness and Murder

The confessions of the McNamara brothers in the Los Angeles "explosions" case came as a severe shock and startling surprise to the majority of the people of the

United States, especially to the organized wage-workers, whose leaders had for months been proclaiming the innocence of the indicted brothers—charged with wholesale murder—and the determination of “plutocracy” to convict them on manufactured evidence. The detective who had patiently and successfully gathered the evidence against the McNamaras had been denounced as a conspirator and crook, an enemy of union labor, a man capable of placing dynamite and bombs where their “discovery” by his own agents would implicate innocent men. The confessions called forth a flood of explanations, protestations and apologies. The American Federation of Labor issued an elaborate and earnest statement in which it regretted the mistakes of some of its officers, pointed out the salutary lessons of the case—the first of which is the futility and inhumanity of crime as a means of aiding labor—and disavowed all sympathy with lawless policies or methods.

It is a fact, however, that in certain publications the McNamaras had been “tried” and convicted as vociferously as they had been “acquitted” in advance by certain labor leaders. Colonel Roosevelt and others had vigorously protested against both kinds of partisanship. Murder, they said, was murder, but law was law, and it was improper to try men indicted for crime in the newspapers and magazines. In England, they pointed out, it is contempt of court to comment on the guilt or innocence of men under indictment. In this country there is too much misdirected and irresponsible publicity, and the discussion and sensational exploitation of pending criminal cases pass all rational bounds. Such discussion and exploitation hamper justice and breed ill-will and rancor. There are many lessons in the McNamara case, many lessons in the long series of dynamite outrages attributed to the McNamaras (or to their desire to force the bridge and structural iron industry to establish the “closed shop”), many lessons in a condition which leads intelligent and influential workmen to resort to violence, destruction of property, intentional and



reckless taking of life or unintentional and light-hearted "planting" of dynamite which may result in wholesale slaughter of human beings. The talk of "war" between capital and labor is metaphorical, but weak-minded or fanatical men may take metaphors literally and proceed to make "war." War is murder, however, and murder or any species of crime in the name of "principle" is more dangerous than war for territory or national "glory." Crime must be punished as crime, regardless of "causes" which inspire it, but in addition to punishment every effort should be made to bring capital and labor together, to encourage or facilitate arbitration, to frown on class prejudice and bigotry, to emphasize the duty and benefit of co-operation. This is now being attempted in England, and it should be attempted more generally in this country. When labor and capital are armed camps, mutually hostile and bitter, strikes are hardly preventable, and when strikes are numerous, violence is, unfortunately, not uncommon. There are no questions between employer's and employed that cannot be settled, and settled reasonably, in an atmosphere of confidence, sympathy, toleration and willingness to do the right and fair thing. To cultivate such an atmosphere is to make McNamara cases, and even less appalling cases, impossible and inconceivable.



#### Next Several Steps in Trust Regulation

There are extremists and there are moderates on the trust question. As we have had occasion to point out, there are men who utterly condemn the Sherman anti-trust act and demand its repeal. What they suggest in its place is a law that would sanction reasonable combinations and prohibit only unreasonable and dangerous ones. On the other hand, there are those who hold that the original and beneficial Sherman act has been "emasculated" by late decisions and should be strengthened by the insertion of words covering even slight and "reasonable" restraints of

trade. There are, again, thinkers who say that the law is sound and strong enough, but that it might more specifically and explicitly enumerate improper practices or forms of restraint of trade. Finally, there are those who emphasize the need of "positive or constructive legislation" in the shape of a federal incorporation act for the benefit of companies that wish to observe the law and to accept regulation and guidance.

President Taft in the first of his December messages to Congress, took a middle course. He defended the Sherman law warmly; he denied that it had ever seriously menaced legitimate business, or that it had been misapplied and emasculated. He declared the law necessary, vital and effective. At the same time, in view of the sentiments of business men and others, he recommended these three things:

1. Amendments to the law naming practices that are forbidden—temporary and local underselling of rivals, for example, agreements fixing prices and restricting output, espionage, boycotting, etc. Of course, not all forbidden practices can be set forth in a statute; a general clause is necessary in any case, but the specifications would be illustrative.

2. A federal incorporation act, voluntary in character. Under this corporations could submit to publicity and certain conditions as to finance and organization and receive advice and suggestions.

3. A federal bureau or commission similar to the office of the comptroller of the currency, with power to investigate, supervise, reorganize under court decrees and otherwise direct the affairs of interstate combinations.

It is generally admitted that the President's program is sufficiently moderate and sufficiently constructive and practical to enable all parties and factions to support it as a compromise. A compulsory incorporation act may come eventually, but many progressives would accept, for the present, a law for voluntary incorporation. Democrats propose a federal license for corporations of a certain size, preferring it to federal incorporation on "state rights" grounds, but otherwise the difference in principle between the two plans is not great.

It is impossible for sane, unprejudiced observers not to recognize the fact that a consensus of opinion is gradu-

ally being formed with reference to the "next steps" in trust legislation and regulation. The agitation of the last year has not been fruitless. Controversy may continue, but agreement on essentials is apparently near. Probability points to a federal incorporation act, publicity and regulation for interstate corporations, prevention of stock watering and inflation in industrial securities, the shackling of greed and cunning, the protection of trade, and the creation of a bureau charged with the duty and invested with power of supervising and controlling combinations.



### Courts and Advanced Legislation

The question of employers' liability for accidents and industrial insurance is one of great importance. Modern sentiment favors liberal laws in this direction. Narrow and unjust laws have survived the conditions which justified them and much injustice to labor has resulted. But it was feared that the courts, by technical construction, would obstruct progress and uphold old restrictions. This fear is being dissipated.

It is true that the New York act for compulsory compensation in hazardous trades was annulled by the courts of that state, which held that under our constitution it is "undue process of law" and confiscation of property to make employers pay for accidents not due to their negligence. But that much-criticised view has not been followed in other states. In Washington, in Wisconsin, in New Jersey and elsewhere progressive liability or accident compensations acts have recently been upheld by the courts. The law of the State of Washington is compulsory and covers only hazardous trades. The principles involved in it are the same as those which were considered in New York. The Supreme Court of Washington explicitly declined to adopt the New York doctrine and sustained the act. It reflected modern ideas and recognized social

and economic considerations and facts in interpreting old constitutional provisions.

The Supreme Court of Wisconsin, in upholding a liability and compensation act which is only indirectly and partially compulsory—a law which provides for fixed scales of compensation for industrial accidents, but leaves employers free to resort to litigation under less advantageous legal conditions than formerly obtained—improved its opportunity by making some significant statements as to the duty and right of the courts in interpreting old constitutions and applying them to changed situations. Following is a quotation from the opinion of the chief justice:

When an eighteenth century constitution forms the charter of liberty of a twentieth century government must its general provisions be construed and interpreted by an eighteenth century mind, surrounded by eighteenth century conditions and ideals? Clearly not. This were to command the race to halt in its progress, to stretch the state upon a veritable bed of Procrustes.

Where there is no express command or prohibition, but only general language or policy to be considered, the conditions prevailing at the time of its adoption must have their due weight, but the changed social, economic and governmental conditions and ideals of the time, as well as the problems which the changes have produced, must also logically enter into the consideration and become influential factors in the settlement of problems of construction and interpretation.

These general propositions are here laid down not because they are considered either new or in serious controversy, but because they are believed to be peculiarly applicable to a case like the present, where a law which is framed to meet new economic conditions and difficulties resulting therefrom is attacked principally because it is believed to offend against constitutional guaranties or prohibitions couched in general terms, or supposed general policies drawn from the whole body of the instrument.

Publicists have been violently assailed for saying the same thing, but it is sound and sane. It is neither possible nor desirable always to ascertain and put old meanings into old expressions. The letter is the same, but the spirit changes. What "due process of law" is today depends on what living men and women feel and think. Constitutions march and evolve like other systems.

### More Victories for Commission Government

At the November elections five cities of importance voted to adopt the commission form of government. The cities are: Sacramento and Stockton, California; Lexington, Kentucky; and Lowell and Lawrence, Massachusetts.

There are now 170 cities in the country under commission government. Thirty-one states are represented in the complete list. The population of the cities in question ranges from over 150,000 to 5,000 and under. A number of state capitals are trying the new plan. Contrary to some misleading statements, no city or town has deliberately abandoned commission rule in favor of the old or familiar plan.

There are several varieties of commission rule. Some are simpler than others, some are more radical and progressive than others. As we have noted on other occasions, the tendency is to make the commission charters more and more radical, since the concentration of power involves serious risk. If the old "checks" must go, new ones must be devised. The conclusion being reached is that to keep commission rule efficient and responsive to public sentiment, to prevent grabbing, waste, spoils and dishonesty, the initiative, the referendum and the recall are necessary as features of the new plan.

The very simplest form of commission rule is apparently that of the California cities. Thus Sacramento, which has just adopted it, is to be governed by five men chosen on a general non-partisan ballot. One commissioner will go out every year and his successor elected. This will insure continuity of policy. The five men are legislators as well as executives for the city. They are, however, at all times subject to popular control. What with the short ballot, concentration of power, simplification of issues, and popular control, cities should be able to put right men into office, secure efficient, honest and economical government, and get rid of such evils and abuses as we complain of

where irrelevant politics and divided responsibility make good government all but impossible.



### Women as Voters and Jurors

Whether equal suffrage throughout the field of government is desirable or not, is a question still under vigorous debate. There are earnest and intelligent women in this country and in England who oppose general extension of suffrage to their sex on the ground that woman's sphere is moral rather than political. But, whatever the arguments pro or con full woman suffrage may be, certain superficial and manifest fallacies often advanced by "antis" ought to be retired in the light of recent facts. Women as voters, citizens and jurors have been giving a good account of themselves in the states which have lately enfranchised them. At the municipal election at Los Angeles early in December the women, according to many observers, did better than the men. More than half of the votes were cast by the women; they marked their ballots with greater accuracy and dispatch; they showed independence and discrimination. They did not vote "emotionally," as some would have us believe women invariably do; they did not blindly follow labels and catchwords, as others tell us they are apt to do. They did not vote for regulative legislation without asking whether regulation was wise and likely to be effective; they did not, in sort, do any of the things which certain metaphysical psychologists confidently assert women in politics are sure to do. As jurors, in a number of recent cases, women in the western states elicited praise and recognition from judges and high-minded lawyers. They did not display the supposed prejudice of their sex against certain classes or sets; they tried the cases on the issues of law and fact; they were anxious to do justice and avoid mistakes of the heart as well as mistakes of the mind.

It would seem almost superfluous, if not offensive, to

lay stress on such evidence of good sense and good faith on the part of women voters and jurors. But wholesale generalizations about woman or women are still so common, and so many of the objections to adult suffrage are still so clearly based on pedantic psychology and foolish traditions, that leaders in the equal suffrage movement do not resent comments of the kinds we are mentioning. They welcome admissions of the simple truth that women will vote as human beings under the influence of environment, education, interest, exactly as men do, and that there is no such thing as a "feminine view" of the trust question, the tariff question, the money question. Women are indeed expected to take a particular interest in good local government, in education, decency, public charity, economy and health. As has been said, city economy is household economy on a larger scale, and a good city is a city of clean streets, pure air, good water, healthy housing conditions, well-kept parks and drives, etc. But men who seek good local government desire and strive for the same things, and the woman voter introduces no new idea or method even into municipal politics. Her warmer interest in such reforms is of course a great advantage.



### Tension in Anglo-German Relations

Last summer, in connection with the Moroccan problem, there was a dangerous crisis in the relations between England and Germany. Diplomacy at one time seemed unequal to the situation; war was threatened and feared; there were hurried naval preparations. The British chancellor of the exchequer, Lloyd George, a radical and friend of peace and arbitration, made a speech—of course, with the sanction of the cabinet—which was plainly a warning to Germany that England's interests could not be safely ignored or injured, and that in changing the map of the world the British government must be consulted. In Germany this speech was angrily resented, but in a few days

satisfactory explanations came from Berlin, the tone of diplomatic and public discussion changed for the better, and the crisis was relieved.

Certain features of the affair remained obscure, however, and attacks were made on the "anti-German" policy of the British foreign office in liberal and radical quarters. In German newspapers distrust and bitterness lingered. In November the whole subject of Anglo-German relations was brought up in the reichstag as well as in parliament. There were disclosures, denials, and further explanations. There were, however, discrepancies between the German version and the British. Was England unduly suspicious of Germany in the Morocco affair? Did England back France because of any secret treaty of alliance with that country? Was England hostile to Germany, jealous and obstructive, determined to deny the Teutonic empire a "place in the sun"—opportunity to acquire colonies, ports and markets? If so, a conflict was sooner or later inevitable. If England was innocent of such purposes and designs, was Germany to blame for the crisis? Had she sought to provoke war with France and had she offended England by an aggressive, overbearing attitude?

Whatever minor differences of opinion remain, it is now clear that England's attitude last summer was not anti-German. It was rather pro-British. The British government could not acquiesce in German occupation or annexation of a Moroccan port and colony. It was apprehensive on its own account and spoke in no uncertain tones. But Germany, we are assured, never intended to claim territory in Morocco; the sending of a warship to Agadir was prompted by the desire to force France to grant elsewhere compensation to Germany for her recognition of the claims of France in Morocco. The Congo was the "elsewhere" and even there Germany was prepared to be reasonable and moderate. Had England known everything there would have been no alarm and no outburst; why England did



not know everything; on whose part there was reserve, or stiffness, or failure to prevent misunderstanding, are matters of no great intrinsic importance. The important matter is that the Moroccan agreement between Germany and France cleaned the slate between Germany and England as well. Closer and friendlier relations with Germany are now not only possible, but are "immensely desired" in England, in the words of Lord Morley. Is Germany equally desirous of and ready for a better understanding?

To the cause of peace and progress an Anglo-German understanding would be the greatest boon now conceivable. It would lead to limitation of armaments and reduction of so-called defense budgets. It would remove a heavy, sinister cloud and menace to civilization. England has her understanding with France and her understanding with Russia; is not one with Germany the next logical step? What, if anything, does Germany want that England cannot afford to let her take; what conflict of interest is there to prevent neighborly relations? If there are outstanding differences, can they not be taken up, discussed and harmonized? Many noble men in England are now advancing such an effort and, if possible, a perfect understanding. In Germany many are still sullen, resentful and bitter, believing that England is Germany's enemy. But more reasonable and generous opinions are also heard, and perhaps reassuring developments may soon occur.



### **British National Insurance Act**

After considerable hesitation the British House of Lords, on the advice of the tory leader, Lansdowne, accepted the Lloyd George bill for the establishment of a system of compulsory insurance against sickness and invalidity as well as, to a limited extent, against unemployment, or involuntary idleness. The bill has since become law and will go into effect this year.

It was long debated in the Commons, amply amended and much improved as compared with the shape and form it had when first introduced. Its essential features, however, have not been changed. In principle it promptly received the approval of all parties and political factions. Only the old-fashioned advocates of "let alone" policies, the opponents of what is called "paternalism" in government, attacked it, and continue to attack it. All others hail it as a great act of social and industrial reform, a preventive of much suffering, misery and national inefficiency. It is "compulsory," in the sense that all those employers and workers whom it affects must contribute so much per week, the State also contributing to the insurance fund out of the public revenue. It is "contributory;" that is, its beneficiaries pay something for the safeguards and advantages they obtain, not getting "everything for nothing" at the expense of employers and taxpayers.

The act, according to estimate, will apply to 9,200,000 working men and nearly 4,000,000 working women. Only about 2,400,000 workmen, however, are affected by the unemployment portions of the act, and these are all engaged in the building and engineering trades, which require skill but are liable to fluctuation. Insurance against unemployment is admittedly experimental and tentative; very difficult problems may be encountered in applying it, and progress must be made slowly. Insurance against sickness and invalidity is in a different category. "It has come to stay" in Britain, and before long it will doubtless be extended to those who earn \$800 a year or even more. As the act stands only those who earn less than \$800 are within its scope, the idea being that those who earn more are able to take proper care of themselves and make adequate provisions for sickness through voluntary societies, corporations or personal bank deposit books.

The weekly premiums for sickness and invalidity are:

	Payable by		
	Worker,	Employer,	State
	cents	cents	cents
For male workers earning up to \$2.25 per week..2	12		4
For female workers earning up to \$2.25 per week..2	10		4
For male workers earning \$2.27 to \$3 per week..4	10		0
For female workers earning \$2.27 to \$3 per week..4	8		4
For male workers earning \$3.02 to \$3.75 per week..6	8		4
For female workers earning \$3.02 to \$3.75 per week 6	6		4
For male workers earning \$3.75 to \$15.29 per week 8	6		4
For female workers earning \$3.75 to \$15.29 per week 6	6		4
For all domestic servants .....	6		4

Sick allowances are \$2.50 a week for three months and \$1.25 a week up to the end of six months, in the case of men, and \$1.87 a week for three months, with \$1.25 a week up to the end of six months in the case of women. The allowance in case of permanent invalidity is \$1.25 a week.

The act provides for free medical attendance—the doctors receiving pay from the state—and for maternity benefits. It has other noteworthy provisions and salutary features. It extends, for example, to domestic servants—a class held in humiliating subjection in England—and while this feature has been furiously resisted by titled ladies, who refused “to lick stamps” or become “tax collectors” for the government, it cannot be doubted that it will shortly be recognized as a valuable and just reform.

Details of the act are still bitterly criticised. Many elements are dissatisfied; the medical profession is one of them, and its grievance is that doctors are not well paid. But the act is necessarily imperfect; in time it will be further amended, and reasonable complaints will no doubt be removed. In far-reaching legislation the important thing is to make a beginning. The act has been misrepresented and rendered unpopular in some quarters, but in the end it will reflect credit on the minister and government that have passed it. National health and the feeling of security given by a system of insurance are great assets. Besides, the act naturally and logically followed the old-age pension law and the law for accident compensation in industry regardless of fault or ordinary negligence.

## A Creed for Playground Leagues

The Playground League of New York has adopted a "creed" which admirably sums up the most enlightened views of the scope and objects of the playground movement. Some of the articles are local and others are elaborations of other portions of the creed. We reproduce a few that are of general application. The need for playgrounds is deeply felt in cities, large or small. Without them, children are driven to play in alleys and streets—something which is unsafe physically as well as morally. Playgrounds lessen juvenile delinquency, promote good citizenship and simplify the problems of parent and educator. Says the creed:

We believe that a city child needs a place to play, things to play *with*, and some one to take a fatherly or motherly interest in its play.

We believe that a playground should be made attractive to *win* the child; varied in equipment, to *hold* the child, who needs constant change; and supervised by directors trained in child culture, who can care for this child garden, as an expert florist will care for his flowers, developing the best in each.

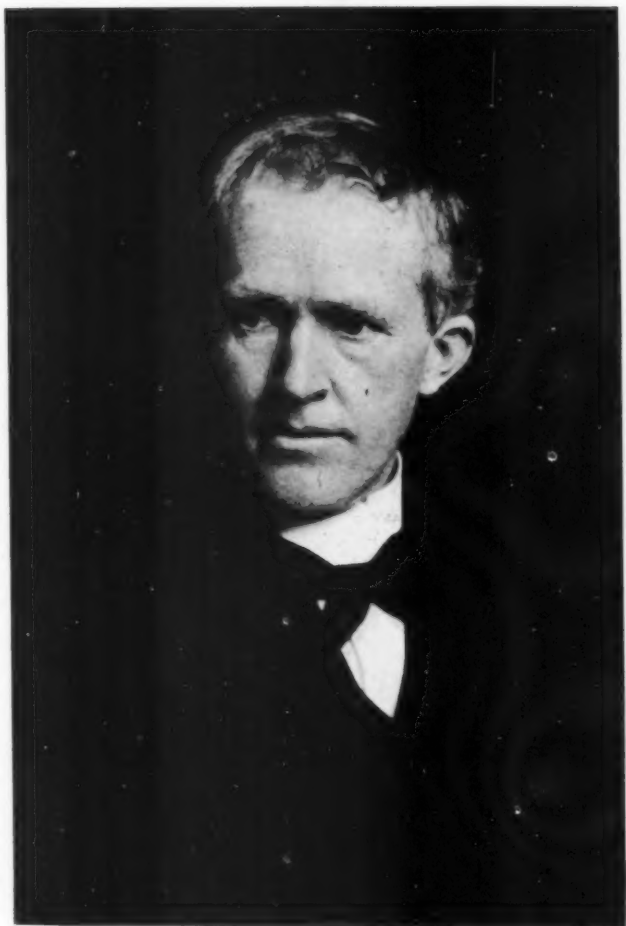
We believe that family life should be encouraged in the playground, avoiding the formal grouping according to age.

We believe that normal play on swings, seesaws, and other such apparatus, or with simple games, such as ball and tag, in varied forms, or with toys such as toy brooms, doll house, etc., to be a better preparation for normal life than exciting competitions and complicated games requiring constant instruction.

We believe that playground work where the *character* of the child may be *best* moulded through skilful suggestion, informally given, should be in the hands of persons of the highest character and best training, who will make this a life work—a yearly graded salary as in other professional work being essential to attract such workers.

We believe that the park playgrounds should be open on week day mornings as well as after school, and under supervision, so that the mothers and babies, and physically weak and mentally defective children, may have opportunity for outdoor play when the grounds are not crowded with school children.

We believe that playgrounds should be developed into centers of civic usefulness, beginning in the care of their own play space by the children, this extending to the adjacent park property, and thus leading to an interest and understanding of far-reaching questions.



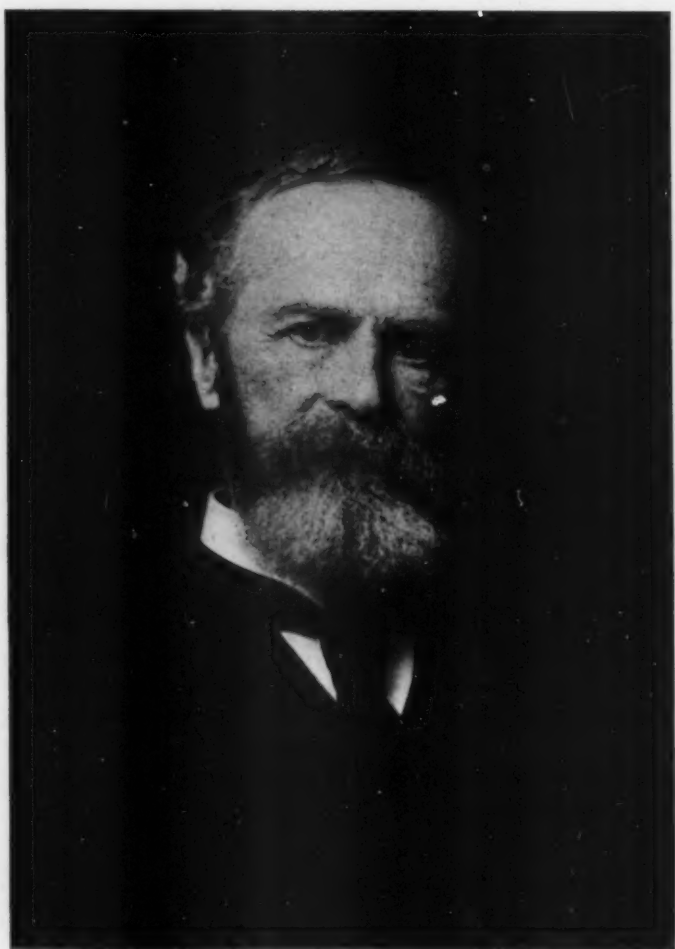
Samuel McChord Crothers



Brander Matthews  
*(Courtesy of Charles Scribner's Sons)*



George E. Woodberry



William James









## VI. Essays\*

Benjamin A. Heydrick, A. M.

EVER since the days of Addison and Steele the essay has been a favorite form for those who wish to comment upon the manners and morals of the time. The colonists brought the essay, along with many other good things, when they came from England. Benjamin Franklin wrote papers in imitation of the *Spectator*, and Washington Irving's first published work was of this kind. In our own day, George William Curtis and Charles Dudley Warner may almost be called essayists by profession, having practiced the art so continuously. Other writers, such as the philosopher William James, the scholar Brander Matthews, the churchmen Bishop Potter and Bishop Spalding, and the jurist Robert Grant, have from time to time turned to this form of writing. As in the previous papers of this series it is not the purpose to discuss the individual merits of these writers, but rather to draw from the whole mass of their work such passages as illustrate American life.

It is convenient to divide these comments into two groups: those dealing with traits of American character, and those dealing with conditions of American life.

We may begin by asking, what are the ideals of the American people to-day? Are they the same as those of the Pilgrims and the Puritans? Professor Brander Mat-

\*Previous instalments of this series are I. and II. The Novel, in *THE CHAUTAUQUAN* for September and October, 1911; III., The Short Story, November; IV., The Drama, December; V., Verse, January, 1912.

thews, referring to the standards and ideals of the early colonists, says:

These standards, these ideals, these tendencies still survive after almost three hundred years. Modified a little, no doubt, but developed only, not radically transformed, and never renounced. The American of to-day, whatever his descent, has most of the characteristics of the American of yesterday. The ideals endure; and the aspirations have not been blunted by time or turned aside by alien influences.

—*The American of the Future\**.

The possession of these ideals in common should make us not only a people without sectional feeling but one which is strongly conscious of national unity. Does such a consciousness exist among us? Samuel M. Crothers answers the question as follows:

When we come to the United States of America there is a peculiar difficulty in thinking and feeling nationally, because the imagination does not at once find the physical facts to serve as symbols. It is not easy to conceive the land as a whole. When we sing "My Country, 'tis of thee," the country that is visualized is small. The author of the hymn was a New England clergyman, and naturally enough described New England and called it America. It is a land of rocks and rills and woods, and the hills are templed, in Puritan fashion, by white meeting houses; for the early New Englander like erring Israel, of old, loved to worship on "the high places." Over it all is one great tradition; it is the "land of the Pilgrims' pride."

The farmer in North Dakota loves his country too; but the idea that it is a land of rocks and rills and templed hills seems to him rather far-fetched. His heart does not thrill with rapture when he thinks of these things. He can plow all day in the

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*Charles Scribner's Sons.* The Art of Living, Robert Grant; In a New Century, E. S. Martin; The American of the Future, Brander Matthews; Essays in Application, Henry van Dyke.

*Houghton Mifflin Company.* The Pardoner's Wallet, S. M. Crothers; The Question of Our Speech, Henry James; The Amateur Spirit, Bliss Perry. *Harper and Brothers.* From the Easy Chair, G. W. Curtis; Concerning All of Us, T. W. Higginson; As We Were Saying, As We Go, C. D. Warner.

*Dodd, Mead & Co.* Fashions in Literature, C. D. Warner.

*The Macmillan Co.* Heart of Man, G. E. Woodberry.

*A. C. McClurg & Co.* Opportunity and Other Essays, J. L. Spalding.

*Henry Holt & Co.* Talks to Teachers, William James.

*Moffatt, Yard & Co.* Causes and Consequences, J. J. Chapman.

Red River valley without striking a stone, and he is glad to have it so.

The Texan cultivates an exuberant Americanism, but he does not think of his country as the "land of the Pilgrims' pride." Texas is not proud of the Pilgrims, and perhaps the Pilgrims would not have appreciated Texas.

—*The Pardoner's Wallet.*

Yet the really important question for us is not whether certain differences of speech and manners exist between certain sections of our country, but whether these sections are divided in sympathies. On this point Brander Matthews speaks in no uncertain tone:

Not only is sectionalism disappearing, but with it is departing the feeling that really underlies it,—the distrust of those who dwell elsewhere than where we do. This distrust is common all over Europe to-day. Here in America it has yielded to a friendly neighborliness which makes the family from Portland, Maine, soon find itself at home in Portland, Oregon.

—*The American of the Future.*

One of the most salient traits of American character as noted by foreign observers is the devotion to money-making. Perhaps they have generalized from a few conspicuous examples, for according to our essayists this money-madness is by no means a national trait. Says Edward S. Martin:

We are not so universally money-mad as we may seem. The elder Agassiz was not the only man in this country who ever felt that he had not time to make money. The longing for riches is not universally a predominant passion. Thousands of men feel that money-getting is not primarily their calling, and would not leave the work they love and pay the price in time and concentrated effort if ever so good a chance was offered them of a fortune honestly won. The man in whom the money-hunger is so strong and effectual that he is willing to devote his life to satisfying it, is a very exceptional man. Most of us hate to save, and the pleasure or profit of the hour looks bigger to us than that of the remote future. Moreover, to almost all the leading preachers, doctors and schoolmasters, and to many of the editors, painters, architects, engineers, lawyers, and big politicians, money, though important, is a secondary consideration. They want to make a living, and much prefer that it shall be a good one, but pro-

fessional success and reputation is of more value to them than superfluous riches. And why not! Is it not a much more satisfying thing to be a living force, master of a great profession, or a great art, or a public leader, than to be merely the possessor of riches?

—*In a New Century.*

Brander Matthews admits that we are a nation of money-makers but offers the novel defense that what Americans really care for is not the money but the making of it. He says:

Many an American man of affairs would admit without hesitation the he would rather make a half million dollars than inherit a million. It is the process he enjoys rather than the result; it is the tough tussle in the open market which gives him the keenest pleasure, and not the idle contemplation of wealth safely stored away. He girds himself for battle and fights for his own hand; he is the son and grandson of the stalwart adventurers who came from the Old World to face the chances of the new. This is why he is unwilling to retire as men are wont to do in Europe when their fortunes are made.

—*The American of the Future.*

Another point which is not always considered in connection with great fortunes is the use that is made of them. Upon this Brander Matthews, speaking of the rich man, says:

The money itself he does not know what to do with, and he can find no more selfish use for it than to give it away. He seems to recognize that his making it was in some measure due to the unconscious assistance of the community as a whole, and he feels it his duty to do something for the people among whom he lives. It must be noted that the people themselves also expect this from him; they expect him sooner or later to pay his footing. As a result of this pressure of public opinion and of his own lack of interest in money itself, he gives freely. In time he comes to find pleasure in this as well; and he applies his business sagacity to his benefactors. Nothing is more characteristic of modern American life than this pouring out of private wealth for public service. Nothing remotely resembling it is to be seen now in any country of the Old World; and not even in Athens in its noblest days was there a larger-handed lavishness of the individual for the benefit of the community.

—*The American of the Future.*

A severer critic is John J. Chapman. Writing on this subject he says:

The long and short of the matter is that the sudden creation of wealth in the United States has been too much for our people. We are personally dishonest. The people of the United States are notably and peculiarly dishonest in financial matters.

The effect of this on government is but one of the forms in which the ruling passion is manifest. "What is there in it for me?" is the state of mind in which our people have been existing. Out of this come the popular philosophy, the social life, the architecture, the letters, the temper of the age; all tinged with the passion.

—*Causes and Consequences.*

Must we, then, add business dishonesty to our list of American traits? Even more severe as an arraignment of present tendencies are the words of Bishop Spalding:

Can we not see ominous signs of degeneracy in the greed which everywhere is eating away the public conscience; in the universal craving for indulgence and luxury; in the dying out of the sense of honor and of the sacredness of the oath; in the loosening of the marriage tie; in the loss of obedience and reverence in children; in the worship of success; in the exaggerated confidence in the power of machinery; in the turning of the theater into a fore court of the temple of Astarte; in the popularity of coarse mockers, for whom nothing is holy, who are little else than intellectual malefactors?

—*Opportunity and Other Essays.*

It is only fair to state that the sentences just quoted, as well as the preceding from Mr. Chapman, were written more than a decade ago. That in these years some progress has been made toward better national ideals is generally admitted. To quote Mr. Crothers again:

There is evidence that at the present time there is an awakening of the social conscience that threatens as great a revolution as that which came with the abolition of the slave trade. Business methods which have been looked upon as consistent with moral character are condemned as "the sum of all villainies." The condemnation is not yet universal, and there are still those who are not conscious that anything has happened. The Christian monopolist, ruthlessly crushing out his competitors and using every trick known to trade; has no more doubts as to the rightfulness

of his proceedings than had the good Newport captain in regard to the slave trade.

It is a good time to have his obituary written. His contemporaries appreciate his excellent private virtues, and have long been accustomed to look leniently on his public wrong doing. The new generation, having agreed to call his methods robbery, may find the obituary eulogies amusing.

—*The Pardoner's Wallet.*

Perhaps the zeal which we show in the pursuit of riches is but one aspect of the intensity of American life in general. We work at high pressure, and carry in our faces the gauge of our nervous tension. Professor William James quotes with approval a Scottish physician who says that Americans are living like an army with all its reserves in action. Professor James continues:

. . . . . All Americans who stay in Europe long enough to get accustomed to the spirit that reigns and expresses itself there, so unexcitable as compared with ours, make a similar observation when they return to their native shores. They find a wild-eyed look upon their compatriots' faces, either of too desperate eagerness and anxiety or of too intensive responsiveness and good-will. It is hard to say whether the men or the women show it most. . . . .

Many of us, far from deploring it, admire it. We say: "What intelligence it shows! How different from the stolid cheeks, the cod-fish eyes, the slow, inanimate demeanor we have been seeing in the British Isles!" Intensity, rapidity, vivacity of appearance, are indeed with us something of a nationally accepted ideal; and the medical notion of "irritable weakness" is not the first thing suggested by them to our mind.

—*Talks to Teachers.*

Professor James writes from the standpoint of the specialist in psychology, but the effects of this rapid pace are not confined to the brain and nervous system. There is an economic and a moral side to it as well. This is well stated by Bliss Perry:

It is a fascinating, record-breaking schedule for the road-race for Success, but a man may without cowardice confess that he is afraid of it. One sees too many broken-down machines in the roadside ditch. Study the faces of the Men Who Do Things, of the Men of To-morrow, as you find them presented in the



illustrated periodicals. They are strong, straightforward faces, the sign of a powerful, high-g geared bodily mechanism. These men are the winners in the game which our generation has set itself to play. But many of the faces are singularly hard, insensitive, untouched by meditation. If we have purchased speed and power at the cost of nobler qualities, if the men who do things are bred at the expense of the men who think and feel, surely the present American model needs modifications.

For there has been a good deal of human history made upon this planet before the invention of the automobile, and one of the most obvious lessons of that history is the moral indifference which is apt to follow upon great material success.

—*The Amateur Spirit.*

This intense pace of life is carried even into our pleasures. It has transformed English foot-ball into American foot-ball. It has made our national holiday, the Fourth of July, a time to be dreaded for the accidents and deaths which attend it. It has even taken the spirit of Christmas and made of it a burden. Of our celebration of Christmas Charles Dudley Warner says:

Since the American nation fairly got hold of the holiday . . . . we have made it hum, as we like to say. We have appropriated the English conviviality, the German simplicity, the Roman pomp, and we have added to it an element of expense in keeping with our own greatness. Is anybody beginning to feel it a burden, this sweet festival of charity and good-will, and to look forward to it with apprehension? Is the time approaching when we shall want somebody to play it for us, like base ball? Anything that interrupts the ordinary flow of life, introduces into it, in short, a social cyclone that upsets everything for a fortnight, may in time be as hard to bear as that festival of housewives called housecleaning, that riot of cleanliness which men fear as they do a panic in business. Taking into account the present preparations for Christmas, and the time it takes to recover from it, we are beginning—are we not?—to consider it one of the most serious events of modern life.

—*As We Were Saying.*

The manners of Americans have been a subject for comment ever since the day when the English Mrs. Trollope wrote a whole book on the subject. Compared with other nations are our manners better or worse, or are they

only different? Professor Matthews comments upon this:

The American theory of manners, if one may attempt to formulate its basis, is founded not on any artificial distinctions of social position, but on the simple relation of man to man. Underneath it lies our belief in equality of right and in the accompanying duty of granting to others, spontaneously and ungrudgingly, all the rights we claim for ourselves. In Europe, bad manners, whether of the upper or the lower classes, generally spring from a lack of sympathy. In America, bad manners are caused by want of thought; they are the result of carelessness more than of wilfulness. The American is so busy minding his own business that he has no time to be as regardful of the rights of others as he knows he ought to be. He does not mean to be rude; and if his attention is called to it, he mends his manners, even if only for the moment. The American is profoundly good-natured—and good nature is an integral element of good manners. The carnival gaiety of an election-night crowd in any American city, no matter how bitter may have been the preceding canvass, finds no parallel in any other country in the world; it is an expression of the good-humored toleration which is a chief characteristic of the American people, and which every intelligent foreigner notes almost immediately upon his arrival here.

The spirit which animates an American crowd, the self-restraint and self-respect that it reveals, will not be found in corresponding gatherings in the great cities of Europe.

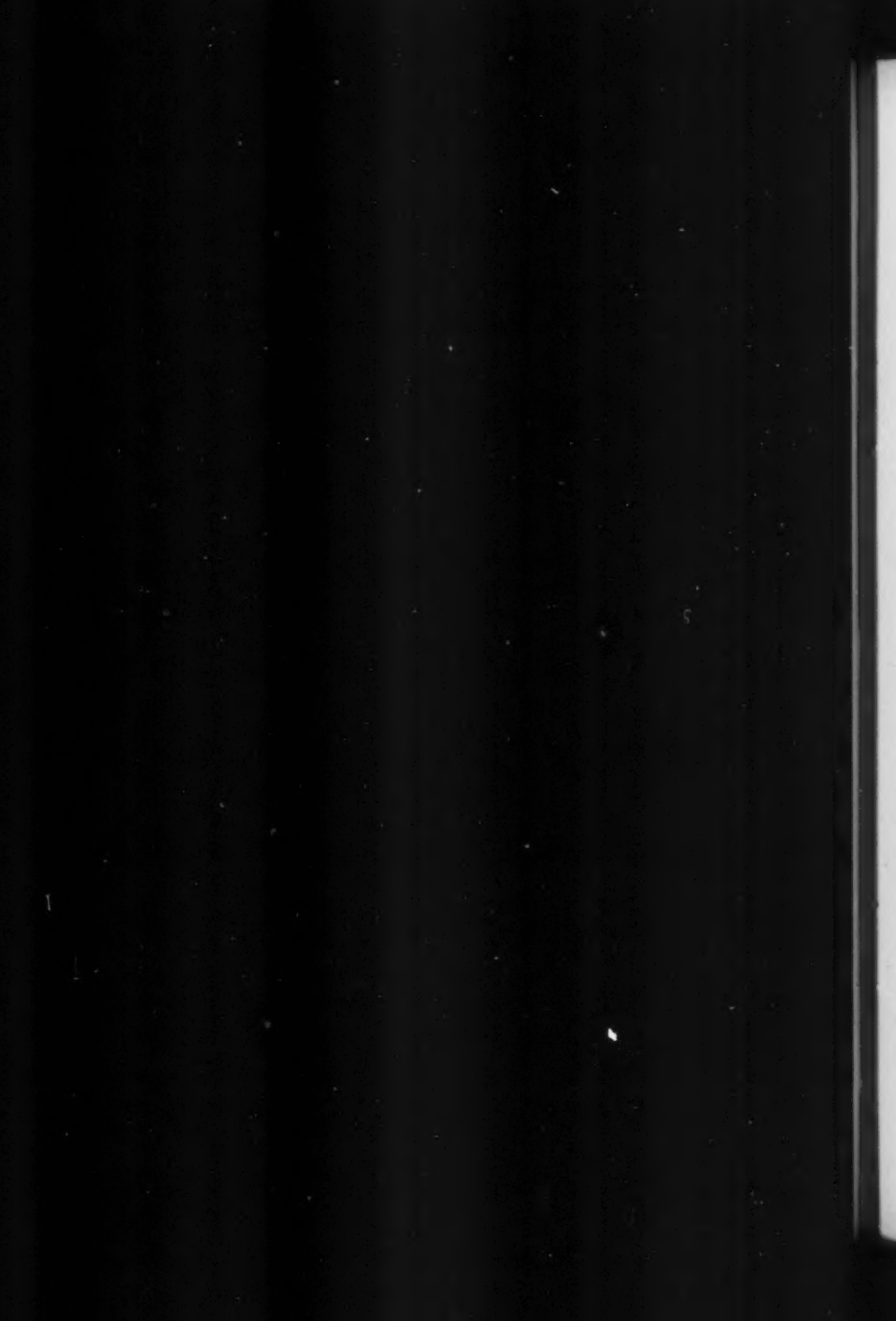
—*The American of the Future.*

One trait of American manners which is universally set down to our credit is the chivalry with which women are treated in America. This is so much a matter of course with us that we do not realize that it is an exceptional thing. As George William Curtis points out:

Young women in Vienna and Paris who go unattended are generally working-women or another class, and as working-women are not respected by Lovelace and Lothario, they are exposed to insult. To avoid the chance of insult, therefore, a young woman must have an escort in a partially civilized city like Paris or Vienna. But no presumption lies against any woman in America. Her self-respect and self-reliance are unquestioned, and American women, old and young, are perpetually passing in railway trains by day and night from one part of the country to another, unsuspected and unsuspecting.

—*From the Easy Chair.*







John Fiske



Thomas Wentworth Higginson



George William Curtis



John Jay Chapman



Charles Dudley Warner



Agnes Repplier







We may conclude our survey of American traits with two portraits of typical Americans. The man is drawn for us by Henry van Dyke, the woman by Charles Dudley Warner.

..... We shall not need to ask any foreign critic to identify the typical American. He has arrived. He is no bully with his breeches tucked in his boots; he is no braggart with a wild, barbaric yawp. This typical American is a clear-eyed, level-headed, straightforward, educated, self-respecting gentleman with frank manners and firm convictions, who acts on the principle that—

"The rank is but the guinea's stamp,

A man's a man, for a' that."

—*Essays in Application.*

It has got pretty well noised about the world that American women are, on the whole, more interesting than any others. This statement is not made boastfully, but simply as a market quotation, as one might say. They are sought for; they rule high. They have a "way;" they know how to be fascinating, to be agreeable; they unite freedom of manner with modesty of behavior; they are apt to have beauty, and if they have not, they know how to make others think they have. Probably the Greek girls in their highest development under Pheidias were never so attractive as the American girls of this period; and if we had a Pheidias who could put their charms in marble, all the antique galleries would close up and go out of business.

—*As We Go.*

To sum up, then, our essayists report that the ideals of American life are substantially those of our forefathers; that sectional feeling is fast disappearing; that as a nation we are not universally money-mad; and even those who seem most devoted to wealth are interested in the game rather than in the stakes, and give away their winnings with a generosity which is unparalleled; that our fortunes great and small have often been acquired by methods which are not entirely honest; which is part of the price we have to pay for living at too intense a pace.

And what have these essayists to say concerning the conditions of American life? The whole field, social, economic, political and intellectual, has been surveyed by them in every mood from airy trifling to sternest denun-

ciation. Beginning with our candid friend Mr. Chapman, we find him accusing American society in all its ranks of intolerable dullness. He says:

One effect of the commercial supremacy has been to make social life intolerably dull, by dividing people into cliques and trade unions. The millionaire dines with the millionaire, the artist with the artist, the hat-maker with the hat-maker, gentlefolk with gentlefolk. All of these sets are equally uninspiring, equally frightened at a strange face. The hierarchy of commerce is dull. The intelligent people in America are dull, because they have no contact, no social experience. Their intelligence is a clique and wears a badge. They think they are not affected by the commercialism of the times; but their attitude of mind is precisely that of a lettered class living under tyranny. They flock by themselves.

—*Causes and Consequences.*

That part of society which figures in the Sunday newspapers is blamed by another essayist, Robert Grant, for its extravagance in entertainment. He says:

This tendency to be needlessly lavish in expenditure is most conspicuous when we are offering hospitality in our homes. . . . Is it not true, notwithstanding champagne is a foreign wine, that the most prodigious discovery in the line of food or drink yet made by the well-to-do people of this country, is the discovery of champagne? Does it not flow in one golden, effervescing stream, varied only by the pops caused by the drawing of fresh corks, from the Statue of Liberty enlightening the world to the Golden Gate? And the circumstance that every pop costs the entertainer between three and four dollars, seems in no wise to interrupt the cheery explosions.

—*The Art of Living.*

But does the champagne class form either a very large or a very significant part of our population? This is Colonel Higginson's opinion of the matter:

In glancing wearily over the Society Column in some little country newspaper—or some large city journal either, since it does not make much difference—the reader constantly feels how minute, after all, is the fraction of the community represented in any such department. Grant, if you please, that these persons have an influence disproportionate to their number, yet such is the insignificance of that number, the total importance is but small. The republic rests upon its masses, upon those who not only do not appear in the society columns, but do not even see them. I refer to

those who would be called in other countries "the common people," but whom Charles Sumner more felicitously christened, "the plain people." When we study "society people," we find them so small a handful that they hardly represent or typify anything.

—*Concerning All of Us.*

Of economic conditions in America what may be called the traditional view is thus set forth by Bishop Spalding:

There is inspiration in the air of America. Here all is fresh and young, here progress is less difficult, here there is hope and confidence, here there is eagerness to know and to do. Here they who are intelligent, sober, and industrious and self-denying may get what money is needed for leisure and independence, for the founding of a home and the right education of children—the wealth which strengthens and liberates, not the excess which undermines and destroys.

—*Opportunity and Other Essays.*

But how much money is needed for these things? How much does it cost, not merely to exist, but to live comfortably in America? The answer would of course vary with different localities, and according to what one considered as the essentials for comfort. These essentials Robert Grant enumerates as follows:

A home with modern conveniences, and efficient staff of servants, a carefully chosen family physician, a summer home, or an ample margin wherewith to hire one, the best educational advantages for his children, which the community will afford, and choice social surroundings.

To secure these in one of our large cities requires, according to Mr. Grant, an income of at least seven thousand dollars a year. It is fortunate that the majority of the American people are satisfied with something less than what Mr. Grant considers as essentials for comfortable living. Statistics show that the American wage-earner whose income, by the way, averages about one-tenth of the sum named by Mr. Grant, is better fed, better housed, and better clothed than his fellows in any other country of the world.

American politics have proved less attractive to our essayists than other themes, yet the topic has not been neg-

lected, and some of their comments upon it, are significant. The theory of American politics is clearly stated by Henry van Dyke:

Foreign critics say that the United States is not a truly democratic country, because the people are not all on a level, all alike. But when did democracy offer to guarantee the similarity of people, or grade mankind down to a dead flat? . . . Democracy is no miracle worker, no infidel toward natural law. Democracy declares that men, unequal in their endowments, shall be equal in their rights to develop those endowments.

Classes must exist in every social order—ruling classes, teaching classes, agricultural classes, manufacturing classes, commercial classes. . . . What democracy says is that there shall be no locked doors between these classes. Every stairway shall be open. Every opportunity free. Every talent shall have an equal chance to earn another talent. I think we may claim that this is the case in the United States, at least to a larger extent than ever before in the history of the world.

—*Essays in Application.*

The actual working of our politics as illustrated in the case of our Congressmen, is thus humorously described by Charles Dudley Warner:

Take the average Congressman. The Secretary of the Treasury sends in an elaborate report—a budget, in fact—involving a complete and harmonious scheme of revenue and expenditure. Must the Congressman read it? No; it is not necessary to do that; he only cares for practical measures. Or a financial bill is brought in. Does he study that bill? He hears it read, at least by title. Does he take pains to inform himself by reading and conversation with experts upon its probable effect? . . . Or is it a question of tariff. He is to vote "yes or no" on these proposals. It is not necessary for him to master these subjects, but it is necessary for him to know how to vote. And how does he find out that? In the first place by inquiring what effect the measure will have upon the chance of election of the man he thinks will be nominated for President, and in the second place, what effect his vote will have on his own re-election. Thus the principles of legislation become very much simplified, and thus it happens that it is comparatively so much easier to govern than it is to run a grocery store.

—*As We Were Saying.*

The perils of our democracy are graphically summed

up by Henry van Dyke as three: the red peril of the rise of the demagogue, the yellow peril of the dominance of wealth, the black peril of the rule of the Boss. For these perils and for the evil effects which they have wrought in our politics, Mr. Chapman offers an interesting explanation. He says:

Misgovernment in the United States is an incident in the history of commerce. It is part of the triumph of industrial progress. Its details are easier to understand if studied as a part of the commercial development of the country than if studied as a part of government. . . .

The growth and concentration of capital which the railroad and the telegraph made possible is the salient fact in the history of the last quarter-century. That fact is at the bottom of our political troubles. It was inevitable that the enormous masses of wealth, springing out of new conditions and requiring new laws, should strive to control the legislation and the administration which touched them at every point. ~~At~~ At the present time, we cannot say just what changes were or were not required by enlightened theory. It is enough to see that such changes as came were inevitable; and nothing can blind us to the fact that the methods by which they were obtained were subversive of free government. Whatever form of government had been in force in America during this era would have run the risk of being controlled by capital, of being bought and run for revenue.

—*Causes and Consequences.*

The vexed question of woman's suffrage is thus summarized by Edward S. Martin:

The great mass of American men and women are not persuaded as yet that women ought to have the suffrage. The idea of woman suffrage is perfectly familiar. There is a little company of women who are devoted to its accomplishment, and another little company of women, who have been constrained to organize against it for fear that the aggressive suffragists would win their fight by default if nobody met them with definite and organized opposition. But the mass of people do not bother their heads about it one way or the other, and the attitude of most of the more thoughtful people toward it is merely contemplative. They are ready to be persuaded that it is expedient that women should vote, but as yet they have not been persuaded. Not being for it they are necessarily against it, and, joined with all the mass of people who do not think about it at all, they constitute the enor-

mous *vis inertiae* which the aggressive suffragists must overcome before they can have their way.

—*In a New Century.*

On the subject of education the comments of our essayists are not always pleasing to our complacency. For example the following from Robert Grant:

Nor is it an answer to quote the Fourth of July orator, that our public schools are second to none in the world; for one has only to investigate to be convinced that, both as regards the methods of teaching and as regards ventilation, many of them all over the country are signally inferior to the school as it should be, and the school, both public and private, as it is in certain localities. So long as school boards and committees, from the Atlantic to the Pacific, are composed mainly of political aspirants without experience in educational matters, and who seek to serve as a first or second step toward the White House, our public schools are likely to remain only pretty good. So long as people with axes to grind, or, more plainly speaking, text-books to circulate, are chosen to office, our public schools are not likely to improve. So long—and here is the most serious factor of all—so long as the well-to-do American father and mother continue to be sublimely indifferent to the conditions of the public schools, the public schools will never be so good as they ought to be.

—*The Art of Living.*

He goes on to say that the inferiority of our public schools is evidenced by the fact that our citizens, as soon as they become able to do so, send their children to private schools, and they do this usually from the conviction that the education there given is better than that afforded by the public school.

Commenting upon our higher education, an acute critic, Bishop Potter, points out that we have made almost too ample provision for schools but very little provision for scholars. He says:

The want of our American people to-day in the direction of a higher education is not new institutions, nor more buildings, nor more free instruction. Of all these things experience is every day showing us there is enough and more than enough. But we want place for men who, whether as fellows or lecturers, shall, in connection with our universities, be free to pursue original investigation and to give themselves to profound study, untrammelled by



the petty cares, the irksome round, the small anxieties, which are sooner or later the death of aspiration, and fatal obstacles to inspiration.

—*The Scholar and the State.*

The speech of Americans has been the target for considerable criticism, not all of it kindly, from foreign observers. What do our own writers have to say about it? According to Charles Dudley Warner, American speech differs from English chiefly in the manner of pronouncing the letter *a*:

Discerning travellers have made the American pronunciation of the letter *a* a reproach to the republic, that is to say, a means of distinguishing a native of this country. The true American aspires to be cosmopolitan, and does not want to be "spotted"—if that word may be used—in society by any American peculiarity. Why, at the bottom of the matter, a narrow *a* should be a disgrace it is not easy to see, but it needs no reason, if fashion or authority condemns it. This country is so spread out without any social or literary center universally recognized as such, and the narrow *a* has become so prevalent, that even fashion finds it difficult to reform it. The best people, who are determined to broaden all their *a*'s will forget in moments of excitement, and fall back into old habits. It requires constant vigilance to keep the letter *a* flattened out.

—*As We Were Saying.*

The same observer remarks upon a peculiarity of utterance among society people. Imagining an angel appearing as a guest at a fashionable reception he says:

An angel, in short, would stand no chance in one of these brilliant assemblies on account of the low, heavenly pitch of his voice. His inference would be that these people had been selected to come together by reason of their superior power of screaming. He would be wrong. They are selected on account of their intelligence, agreeableness, and power of entertaining each other. They come together, not for exercise, but pleasure, and the more they crowd and jam and struggle, and the louder they scream, the greater the pleasure. . . .

Ladies keep themselves in training in their ordinary calls. If three or four meet in a drawing room they all begin to scream not that they may be heard—for the higher they go the less they understand each other—but simply to acquire the art of screaming at receptions. If half a dozen ladies meeting by chance in a parlor

should converse quietly in their sweet, ordinary home tones, it might be in a certain sense agreeable, but it would not be fashionable, and it would not strike the prevailing note of our civilization.

—*As We Were Saying.*

The severest critic of our speech is Henry James. Returning to America after years of residence in England he writes with the detachment of a foreign critic, yet with the knowledge of a native American. This is our speech as he finds it:

Our national use of vocal sound, in men and women alike, is slovenly—an absolutely inexpert daub of unapplied tone. . . . Nothing is commoner than to see throughout our country, young persons of either sex . . . whose utterance can only be indicated by pronouncing it destitute of any approach to an emission of the consonant. It becomes thus a mere helpless slobber of disconnected vowel noises—the weakest and cheapest attempt at human expression that we shall easily encounter, I imagine, in any community pretending to the general instructed state. . . . You will perfectly hear persons supposedly “cultivated,” the very instructors of youth sometimes themselves, talk of vanilla-r-ice-cream, of California-r-oranges, of Curba-r-and Porto Rico, of Atalanta-r-in Calydon, and (very resentfully) of “the idea-r-of” any intimation that their performance and example in these respects may not be immaculate. . . . Let me linger only long enough to add a mention of the deplorable effect of the almost total loss, among innumerable speakers, of any approach to purity in the sound of the *e*. It is converted, under this particularly ugly blight, into a *u* which is itself unaccompanied with any dignity of intention, which makes for mere ignoble thickness and turbidity. For choice perhaps, “vurry,” “Amurrica,” “Philadelphua,” “tullegram,” “twuddy” (what becomes of “twenty” here is an ineptitude truly beyond any alliteration) and the like, descend deepest into the abyss.

—*The Question of Our Speech.*

If these statements are true—and anyone who has lived in different parts of our country must acknowledge their truth, it is evident that in this matter of our speech, education has still much to accomplish.

The newspaper as one of the most characteristic expressions of American life has not escaped our essayists. Charles Dudley Warner says of them:

The assertion has been made recently, publicly, and with evidence adduced, that the American newspaper is the best in the world. It is like the assertion that the American government is the best in the world; no doubt it is, for the American people.

Judged by broad standards, it may safely be admitted that the American newspaper is susceptible of some improvement, and that it has something to learn from the journals of other nations. . .

Perhaps the most striking feature of the American newspaper, especially of the country weekly, is its enormous development of local and neighborhood news. . . . The result is column after column of short paragraphs of gossip and trivialities, chips, chips, chips. Mr. Sales is contemplating erecting a new counter in his store; his rival opposite has a new sign; Miss Bumps of Gath is visiting her cousin, Miss Smith of Bozrah; the sheriff has painted his fence; Farmer Brown has lost his cow; the eminent member from Neopolis has put an ell on one end of his mansion, and a mortgage on the other.

On the face of it nothing is so vapid and profitless as column after column of this reading. . . . But this is not the most serious objection to the publication of these worthless details. It cultivates self-consciousness in the community, and love of notoriety; it develops vanity and self-importance, and elevates the trivial in life above the essential.

—*Fashions in Literature.*

Nor is this evil of printing too much that is unimportant confined to the country newspaper. Warner says:

Our very facility and enterprise in news-gathering have overwhelmed our newspapers, and it may be remarked that editorial discrimination has not kept pace with the facilities. We are overpowered with a mass of undigested intelligence, collected for the most part without regard to value. The force of the newspaper is expended in extending these facilities, with little regard to discriminating selection. The burden is already too heavy for the newspaper, and wearisome to the public. . . . Our newspapers every day are loaded with accidents, casualties, and crimes concerning people of whom we never heard before and never shall hear again, the reading of which is no earthly use to any human being.

—*Fashions in Literature.*

In the various extracts quoted in this article, our essayists have thrown light upon one phase or another of our national life. Few of them have attempted to sum up

that life as a whole, to tell what America has contributed to civilization. This has been done by Professor George E. Woodberry, and his summary of our national achievements, at once comprehensive in its scope, and penetrating in its insight, strong in its patriotism, and confident in its outlook, forms a fitting close to this study:

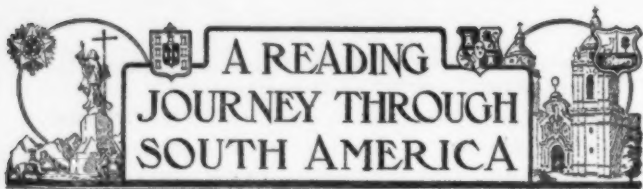
What, in brief, are the results of democracy, so clear, so grand, so vast, that they stand out like mountain ranges, the configuration of a national life? The diffusion of material comfort among masses of men, on a scale and to an amount abolishing peasantry forever; the dissemination of education, which is the means of life to the mind as comfort is to the body, in no more narrow bounds, but through the State universal, abolishing ignorance; the development of human capacity in intelligence, energy, and character, under the stimulus of the open career, with a result in enlarging and concentrating the available talent of the State to a compass and with an efficiency and diversity by which alone was possible the material subjugation of the continent which it has made tributary to man's life; the planting of self-respect in millions of men, and respect for others grounded in self-respect, constituting a national characteristic now first to be found, and to be found in the bosom of every child of our soil, and with this, of a respect for womanhood, making the common ways safe and honorable for her, unknown before; the moulding of a conservative force, so sure, so deep, so instinctive, that it has its seat in the very vitals of the State and there maintains as its blood and bone the principles which the fathers handed down in institutions containing our happiness, security, and destiny, yet maintains them as a living present, not as a dead past; the incorporation into our body politic of millions of half-alien people, without disturbance, and with an assimilating power that proves the universal value of democracy as a mode of dealing with the race, as it now is; an enthronement of reason as the sole arbiter in a free forum where every man may plead, and have the judgment of all men upon the cause; a rooted repugnance to use force; an aversion to war; a public and private generosity that knows no bounds of sect, race, or climate; a devotion to public duty that excuses no man and least of all the best, and has constantly raised the standard of character; a commiseration for all unfortunate peoples and warm sympathy with them in their struggles, a love of country as inexhaustible in sacrifice as it is unparalleled in ardour; and a will to serve the world for the rise of man into such manhood as we have achieved,

such prosperity as earth has yielded us, and such justice as, by the grace of heaven, is established within our bodies.

—*Heart of Man.*

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- Boyesen, H. H.—Literary and Social Silhouettes.  
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 Crothers, S. M.—The Gentle Reader, The Pardoner's Wallet, By the Christmas Fire.  
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 Perry, Bliss—The Amateur Spirit, Park Street Papers.  
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 Repplier, Agnes—Varia.  
 Spalding, J. L.—Opportunity and Other Essays.  
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 Van Dyke, J. C.—The New New York.  
 Warner, C. D.—Fashions in Literature, As We Go, As We Were Saying.  
 Watterson, Henry—Compromises of Life.  
 Wendell, B.—The Mystery of Education, etc.  
 Woodberry, G. E.—Heart of Man, Studies in Letters and Life, America in Literature.



## VI. Peru\*

Harry Weston VanDyke.

NORTHWARD bound from Valparaiso to Callao, the traveller leaves behind him the last of those south temperate zone Latins who contend among themselves for the title of "Yankees of South America." And, parenthetically, there is flattery in that usurpation if they but knew it, for in the old strongholds of our vaunted Yankeeism much of the feverish progressiveness has subsided; in these days the title "Argentino" or "Chileno" would confer a real distinction upon us of the North.

He has done with triumph modernism and now enters the realm of antiquity and romance, the home of Spanish tradition and old-world stateliness, for not even on the Peninsula have the Spanish tongue, the Spanish dignity and the old Castilian ideals been preserved in their pristine charm and perfection as in Lima, near the coast, and in the three ancient seats of colonial splendor hidden away in the fastnesses of the northern Andes, Quito, Bogotá and Caracas—the capitals of the countries he is now about to visit in the final stages of our Journey.

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Through the author's misunderstanding this article is made to precede the article on Chile which will appear in the next issue.

This series began in September, 1911, with an article on "Discovery and Conquest," and in succeeding months has offered "Colonial Period and War of Independence," "Brazil," "Argentina," "Uruguay, Paraguay and Bolivia." The author, Mr. Harry Weston VanDyke, who is a member of the Washington, D. C., bar and a Licenciado in Spanish law, writes by recommendation of and co-operating with the Pan American Union, Hon. John Barrett, Director General.

But romance and antiquity are not all that Peru and her sister republics north of her stand for to-day. If Argentina, Uruguay and Paraguay, which constitute the agricultural empire spurned by Spain in her days of prosperity, are, as John Barrett says in the *Independent* for March 11, 1909, destined, with Brazil, "to become deciding factors in the food supply of mankind," Peru and the other Andean republics have also their part to play in furnishing other elements necessary for the growing commerce of the twentieth century. "The complicated social and financial life of the world," continues Mr. Barrett, "must have something besides food and drink; gold and silver as a medium of exchange and in the arts, copper and tin as essentials in so many phases of industrial development, the other metals useful in a thousand ways in applied science, the nitrate salts for prime necessities in both peace and war—all these and much more are to-day supplied in high proportion from this part of South America." Deprive the world of the nitrate of Chile, the copper and gold of Peru, and the silver and tin of Andean Bolivia, and "there would occur a disturbance in our business machinery which might have very serious consequences."

In preference to the more direct German line, the visitor should by all means make the trip northward by a "west coaster," that cross between an Atlantic liner and a river steamboat which meanders leisurely in and out among the Pacific ports and carries a conglomerate of all types of the genus Latin-American, and of all the products of his infinitely varied soil; as Arthur Ruhl whimsically describes it, it has all the characteristics of a house-boat, freight carrier, village gossip and market gardener. With no cause to fear rain or rough weather, for here the ocean is truly "pacific," the builders of these boats have placed all cabins on deck, and even thus they seem superfluous except as lockers for luggage, for the dry heat keeps one always on deck.

Here the newcomer to these shores talks politics or crops or railroad concessions with the substantial *hacendado* returning to his plantation, or haggles interminably with the *cholo* woman who offers for sale woven hats of *jipi-japa* straw (known commercially as Panamás), little golden images unearthed from Inca ruins, or imitations of them fashioned from vegetable ivory, great white-pulped, juicy pineapples, leather belts of exquisite workmanship, brilliantly colored ponchos, and the inevitable convent embroideries and laces. These women spend much of their lives on board, travelling back and forth between Valparaiso and Panamá, and in their allotted corners sell everything from candied sugar cane wrapped in banana leaves to an emerald necklace; one old woman on a recent trip actually had hoisted aboard a live cow which she would have sold piecemeal, in steaks, if the long-suffering captain had not protested that his ship was no slaughter-house.

And, besides the surfeit of "local color" one gets on the ship, the traveller has an excellent opportunity to study that vague institution known as international trade, at a familiarly close range. The terms "exports" and "imports" mean little to him until he sees huge cases of sewing machines marked "Hamburg—frágile," or sections of milling machinery from Chicago, swung over the side into the lighters; and later sees other lighters towed from shore laden with curious little bales of Panamá hats, or cotton, or casks of rum, and all the, to him, exotic products of a different world.

The trip has another and daily more absorbing interest to the traveller cruising up these two thousand miles of coast. Riding easily over the oily Pacific, he is nevertheless conscious of mighty forces about him. If he follows with his eye shoreward the broad swell that rocked the boat a moment ago, he sees it break with a booming roar against the great Andean continent, and he suddenly realizes that it has travelled with ever increasing power from the far Orient, over the greatest expanse of water on the globe



and has cast itself against the earth's most stupendous barrier—a fitting environment in which to study that brain-staggering old problem about the meeting of an irresistible force with an immovable object.

The mighty ramparts of the Andes rise tier upon tier from the reddish sun-baked strip of desert shore, first in solid black, then in slate-like pallor to the misty heights of inland distance where the peaks are ill-defined against the sky, except where the sun burns through the haze and makes brilliant for a moment some snow-capped summit floating apparently in mid-air four miles above him.

Ever northward the lazy galleon dozes on her course, dropping in at Iquique, parched and stifling, or Arica where the sun-baked nitrate lies piled for shipment in such quantities as fairly to blister the imagination, or Mollendo, the open door to Bolivia's wealth, and, finally, after a fortnight of such coasting, entering Callao, the only real harbor on the coast north of Valparaiso and the port of Lima, Peru's capital, nine miles away up the valley. Situated in the center of Peru's coast line, Callao is the busy exchange for the bulk of the country's commerce. Its population is about 35,000. Most of its business men, however, live in Lima and look upon the port city as merely the "down town" district of the capital.

On his arrival in port the traveller's thoughts instinctively turn back through the four centuries of white dominion over the country; he pictures in his mind the stirring tragedies of Spanish conquest and the dazzling colonial empire won from the Incas. Until 1717 the Viceroy of Peru held sway over the whole of South America excepting the Portuguese colony in Brazil. On that date the Viceroyalty of Sante Fe or New Granada (embracing what is now Colombia and Ecuador) and the Captaincy-General of Venezuela were carved out of his jurisdiction; and in 1776 it was reduced to the dimensions now occupied by the Republic of Peru by the creation of the Viceroyalty of Buenos









Arequipa, the ancient city founded by Pizarro in 1540 and situated on an altitude of 7,360 feet; in the background is seen the famous Misti volcano, 19,200 feet high



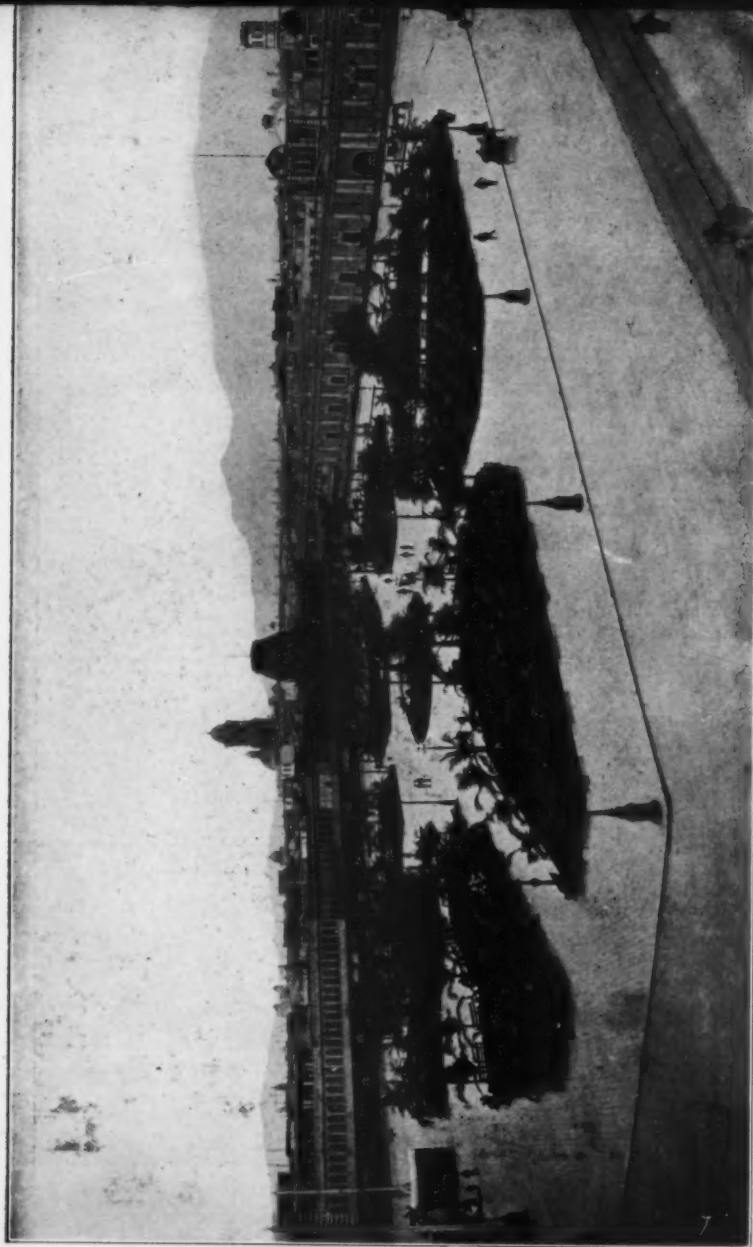
Scene in bull ring—Lima



"2 de Mayo" monument—Lima

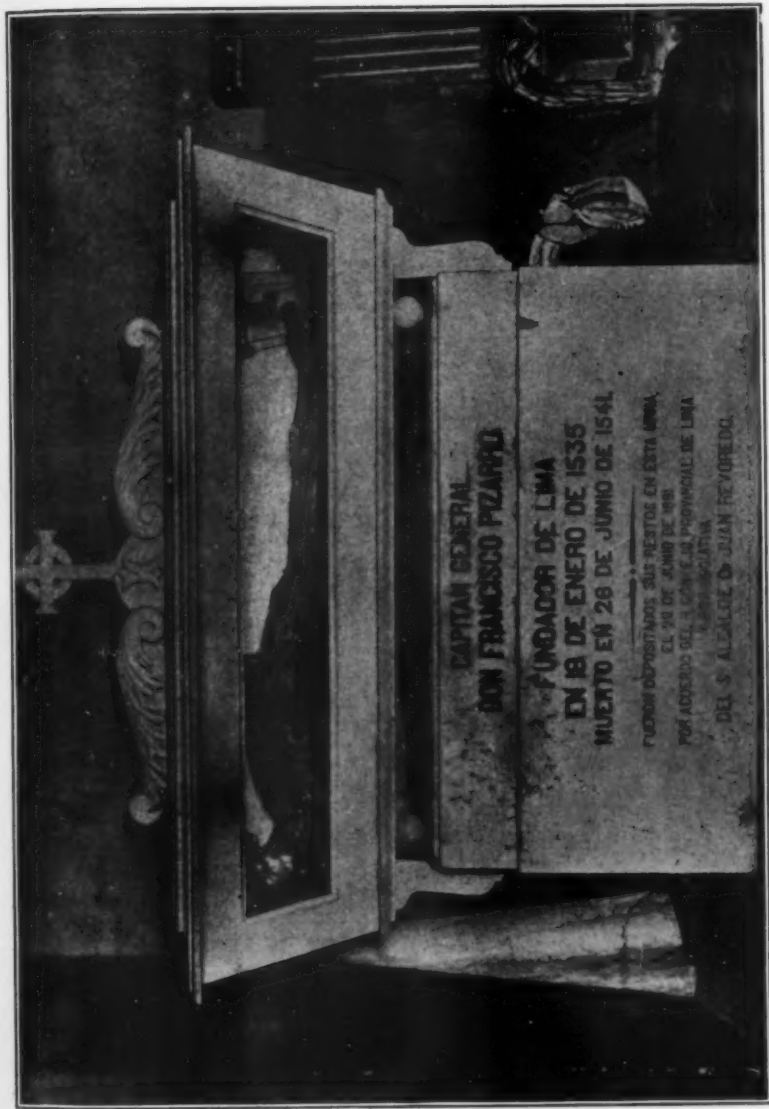


Statue of Colonel Francisco Bolognesi at Lima



Principal Plaza in Lima : at the right runs the old Pizarro palace now used as the seat of government





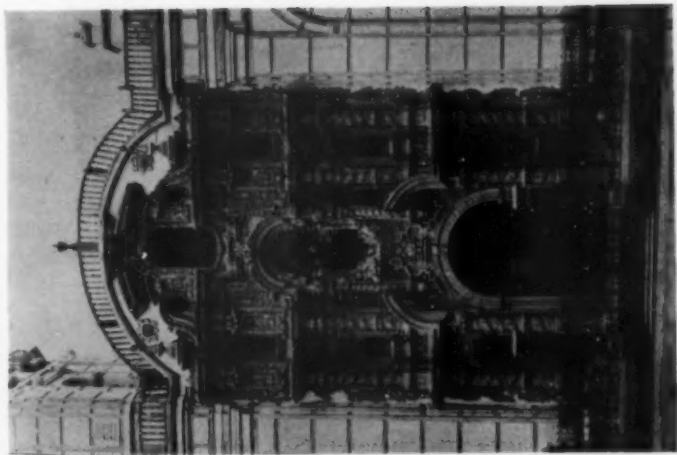
Remains of Pizarro, the great Conquistador, exposed to view in the Cathedral at Lima



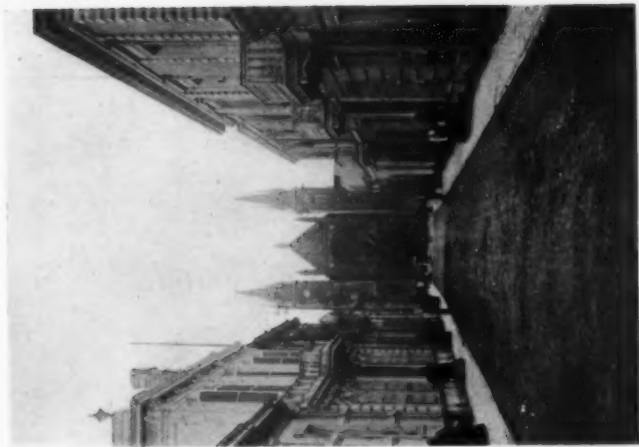
Church of San Francisco, Lima. More than \$2,000,000 were spent in the construction of this church and the adjoining convent. The exterior walls are decorated with multicolored tiles and the interior carvings are works of great merit



Paseo Colon—Lima



St. Augustin church—Lima



Street scene in Lima—Recoleta church in background.



Remains of palace in which Pizarro strangled Atahualpa, the last of the Incas—Catamarca. The remarkable accuracy of the joinings in the masonry of the Incas is well shown in this illustration





Aires, which included territory now occupied by Argentina, Uruguay, Paraguay and Bolivia (then known as the Province of Alto Peru). The Captaincy-General of Chile had always enjoyed a high degree of autonomy and retained it until complete independence was gained by the revolution.

Although mightily shrunk from its former imperial estate, Peru is still a magnificent domain. Its area of 680,000 square miles is equal to the combined areas of Texas, Nevada, Utah, Arizona and New Mexico; its coast line of 1500 miles is as extensive as our Atlantic coast from Maine to Georgia. The country is divided longitudinally into three distinct regions: the coast, the *cordillera*, and the *montaña*, or wooded slopes, the latter stretching away into the Amazon valley. Along the Pacific coast is a ribbon of dry, tropical lowlands varying in width from twenty to eighty miles, and reaching up to the foothills of the Andes. On these foothills and extending gradually, by irrigation, towards the sea, lie extensive plantations of cotton and sugar which form a large part of Peru's exports. But the coastal stretches are, for the most part, unreclaimed desert, for the rain never reaches this region. Swept across the continent by the African trade winds, the moisture from the Atlantic lodges finally in the Andes and flows back over the continental valleys in the great rivers confluent with the Amazon. The west coast, however, needs only irrigation in order to become luxuriously fertile.

Back of the coast the country is cast in a mold of heroic dimensions. Here the Andes spread out into three separate cordilleras which are joined at intervals by transverse ranges, thus forming great *nudos* (knots), or high plateaus in the midst of lofty snow-covered peaks. This mountainous area approximates three hundred miles in width. In these heights lay the wealth that made Peru the land of fable, while in the lower valleys the cereals and fruits of the temperate zone, as well as cattle, provide in great abundance for the Peruvian of to-day.

Descending the eastern slopes of the cordillera, the *montaña* region stretches away gradually into the Amazon valley, covering an immense area. This *montaña* country comprises more than two-thirds of the total area of Peru, and lies wholly within the Torrid Zone. Watered by mighty rivers that have their source in the Andean snows, and graded in elevation, its varied productiveness and fertility are phenomenal. It is in the Peruvian Andes that the Amazon begins its four thousand mile course to the Atlantic; the river, however, goes by the name of Marañon throughout its length in Peru. It is augmented in its first courses by the Huallaga, Ucayali, and Yavarí and a dozen more mighty streams rising in the same heights or in the foothills on the eastern slopes, and while still within Peruvian territory becomes a river of such immense volume that trans-Atlantic liners and freight ships have steamed clear across the continent to Iquitos, thus giving to Peru an Atlantic port for her exports of rubber and other tropical products.

The disposition of the country's population of four and a half million inhabitants is significant of the history of the nation's development and suggestive of the tremendous prosperity that awaits it when the Andean barriers are gridironed with the railroads that will open up the Amazon region to colonization. The coast areas now support a fourth of the total population; the cordilleras are peopled with two-thirds, while the rich forests and fertile plains of the *montaña*—the country of Peru's present-day opportunity—support but half a million. The bulk of these inhabitants are of Indian (50 per cent) and Spanish (15 per cent) descent; but little impression has been made as yet by European immigration, as in the established agricultural republics of the Atlantic seaboard.

It is confidently expected that the birth of the New Peru—the Peru of railroads, colonization and great agricultural and mining activity—will reverse this disparity in distribution and increase the population to many times its



present numbers, for the population is less than that of Holland, although Peru is three times the size of France.

The New Peru, which is heralded by all recent visitors to the west coast republics, is building an industrial and commercial nation on the long smouldering ruins of Spain's golden empire, and it will be a worthier and more lasting structure than that with which Pizarro remorselessly smothered the unique civilization of the Incas.

A short distance up the coast near Ecuador's port of Guayaquil lies the little town of Tumbéz. It was on this spot that Francisco Pizarro landed with his troop of one hundred and fifty men and horses and where the banner of Castile first blazed upon the Inca's domain. The romance and the tragedy of the conquest of an empire covering two-thirds of South America by a handful of adventurers cannot be told in the short space allotted to this article. Prescott and Dawson tell the story in their interesting books and the prospective visitor to Peru should not fail to read them before his arrival in the country. Prescott has edited in a most readable form the quaint records of those stirring times left by some of the chief actors, and by that most entertaining, if rather inaccurate historian of the next generation, Garcillaso de la Vega, in whose veins ran the blood both of Spanish noblemen and the royal house of the Inca.

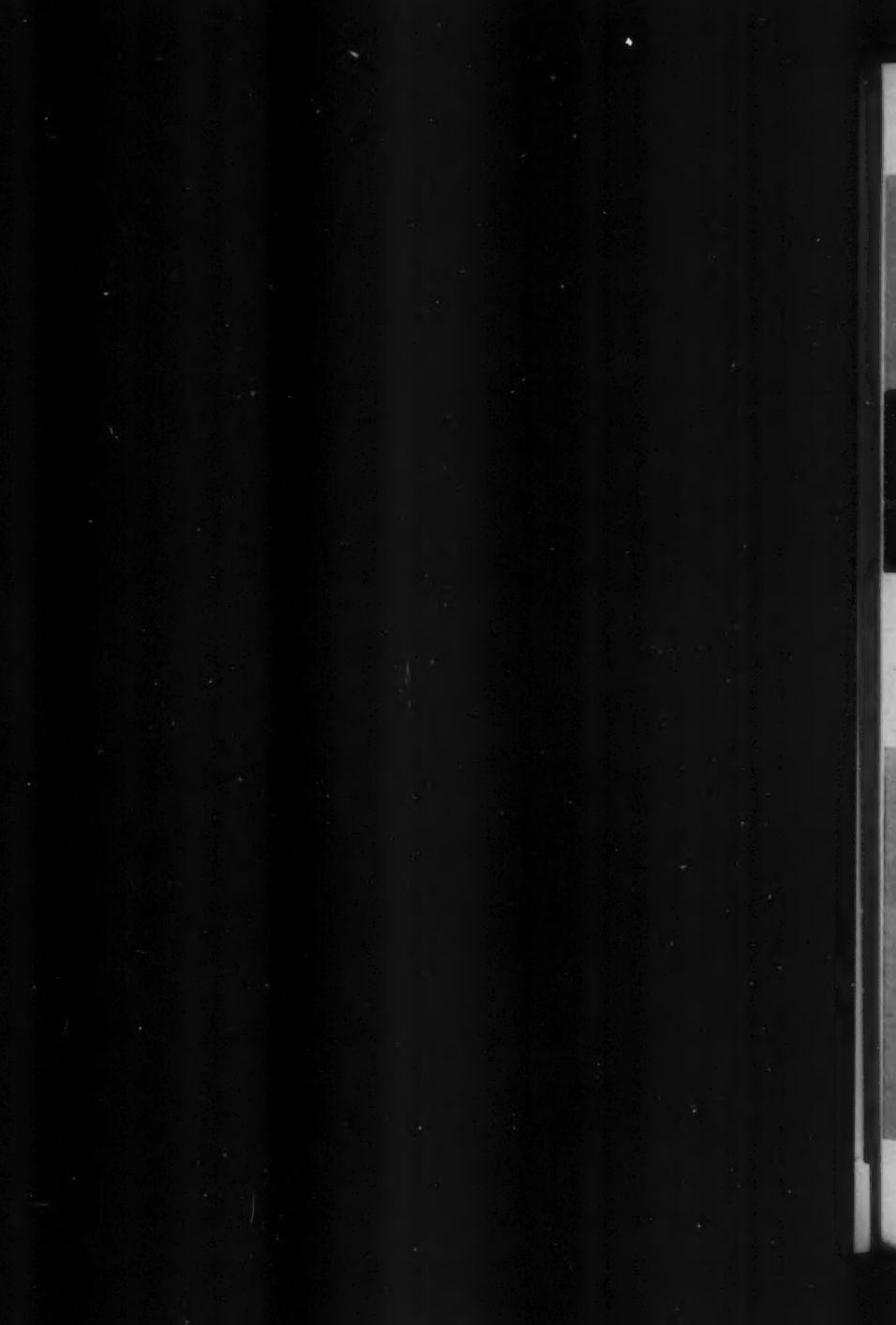
Pizarro's first act after establishing the power of Spain in the Inca country was to found a new capital nearer the coast than Cuzco, where, in the midst of the Andes, the Incas had for centuries had their seat of government. He chose the site of a pre-Incarial oracle on the Rimac river (the "river that speaks") where the legendary predecessors of the Incas came to make their vows. The day—the 6th of January, 1535—happening to be calendared as the fiesta of the Three Kings (the Magi), he christened his capital *La Ciudad de los Reyes*. For nearly three hundred years the City of the Kings enjoyed the distinction of being the "second metropolis" of the great

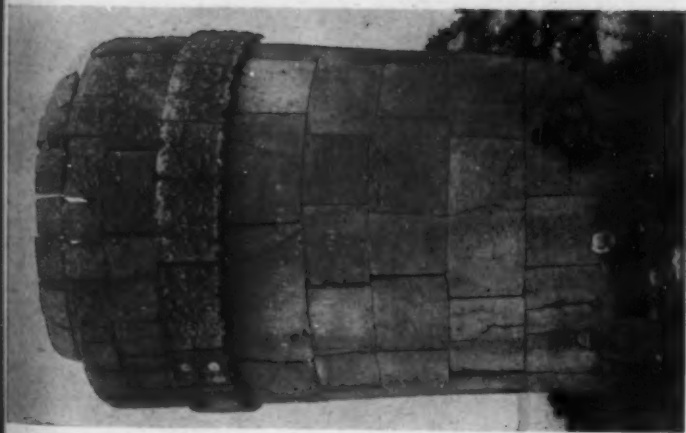
Spanish Empire on two continents and the center of a viceroyal court whose splendor rivalled that of royalty itself. Stately palaces and churches were soon erected; beautiful plazas were laid out and substantial walls constructed for defense, and here came in the viceroy's train the proudest nobility of Spain, eager for the wealth and adventure of the new world empire.

Lima, as we know the capital, is the name derived from a corruption of the Indian name of the river Rimac. It is reached by the railroad or trolley line from Callao, and lies on a broad fertile plain on the left bank of the river. Within fifty miles of the city the great chain of the Andes passes; but spurs from the majestic range stretch down and enclose it as within an amphitheater. Lima is only five hundred feet above sea level, and at times unquestionably hot, although the cool breezes from the Pacific temper the climate to a certain extent. In general appearance the early writers likened the Peruvian capital to Seville; to-day, as the capital of a progressive republic, it has broadened out and become more modern and active than its dreamy old Andalusian prototype. The visitor is agreeably surprised, however, to find the charm of the old days still remaining in the massive wooden street doors studded with brass, barred windows and Moorish balconies, or *miradores*, of heavily carved mahogany, and beautiful *patios*. The famous old Torre-Tagle mansion where so many of the viceroys lived, is still standing to perpetuate this interesting type. *Portales*, or arcades extend along the sides of the plazas in front of the shops, as in the older tropical Spanish cities, to afford shelter from the sun.

The great cathedral started by Pizarro, and the government palace of the same period, flank two sides of the Plaza Mayor. On the third side stands the city hall, above which are the balconies of the principal social clubs. Nearby is the old Inquisition building which is now occupied by the Senate. In the high-domed and mahogany-panelled room in which







Inca burial tower near Lake Titicaca



Interior cloisters of Dominican Monastery—  
Cuzco



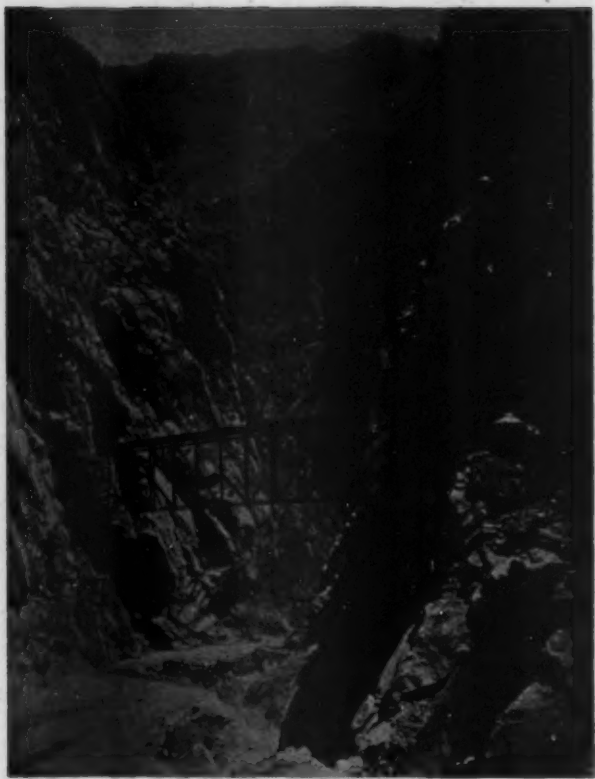
### In the Mining District of Peru

The richest mining region in the country is that inclosed by the two great branches of the longitudinal Andean Cordillera. Both of them contain an abundance of all classes of minerals. So free is nature in her gifts to Peru that instances are not infrequent where gold mining is prosecuted by the natives, and where silver is obtained from trees in some proximity to the deposits of precious metal.

The richest mining region in the country is that inclosed by the two great branches of the longitudinal Andean Cordillera. Both of them contain an abundance of all classes of minerals. So free is nature in her bounty that the mountains are considered in their operations by men as inexhaustible sources of precious metals.



Scene along the Oroya railroad—the outlet for the American products of the great mining enterprise at Cerro de Pasco



"Infernillo" bridge on the Oroya railroad. This bridge is at an altitude of 10,924 feet and received its name from the gorge which it crosses at a height of 165 feet above the foaming waters of the Rimac river; the span is 160 feet in length







the Holy Office sat, the Senators now hold their sessions and sign the laws of the republic on the table whence in the old days issued the warrants for some *auto da fe*, and Senators now hang their hats in the former torture chamber in fine disregard of the horrors witnessed there in the old days. There is a venerableness attaching to the old churches and convents abounding in Lima which makes one hope that the exigencies of modernism may not demand the destruction of these splendid relics of colonial architecture.

The Plaza Mayor was the very heart of the brilliant colonial régime. It is still the delight of the courtly Dons, many of whom are descendants of the principal courtiers of that period, to tell of the brilliance of the viceregal court under the Marquis de Cañete or the Duke de Palata, or the dilettante Prince de Esquilache—a court that was the talk of two continents. In the gorgeous salons of the old palace the gayety reached its height in the days of the Viceroy Amat. It is not surprising to learn that the deposed Ferdinand VII would have gladly followed the example of the Portuguese king and moved with his court to his new world capital had he been able to escape from the grasp of Napoleon.

At one corner is the site of the house in which Pizarro fought in vain with his assassins. The end of the violent old man was typical of the life he had led—a strange mixture of murder, trickery and piety. Pierced with a hundred wounds, his last effort was spent in tracing on the floor with a bloody finger the figure of the cross; he died with his lips pressed upon the sacred emblem, believing like Louis XI, that a lifetime of crime could be absolved by a closing act of grace. His skeleton now lies in a glass case in the cathedral exposed to the visitor's astonished gaze.

In the center of the Plaza a beautiful bronze fountain has stood for three hundred years, untouched by the strife that surged about it as each new period of Peru's stormy career has been ushered in.

In the Plaza de la Exposición, on the Paseo Colón and in

other parks and boulevards are erected the statues of the nation's heroes, and other men who have made Peru's history—the two Liberators, San Martín and Bolívar, Colonel Bolognesi who fell in the war with Chile, refusing to surrender "until we have burned our last cartridge," Christopher Columbus, and many others.

The Paseo Colón runs through the fashionable residence section. It is one hundred and fifty feet wide and connects the plazas Bolognesi and Exposición. Through the center runs a garden bordered with superb trees and artistically laid out flower beds and flowering bushes, and interspersed at intervals with monuments, pillars and fountains. The present day parade of the *gente decente* gives the visitor a picture of beautiful women and well-groomed equipages that measures up to the best traditions of Peru's social eminence.

Excellent electric car service is a feature of Lima's modern improvements. Trolley lines extend to the many seaside resorts for which society deserts the capital in the hottest months—Chorillos, the Newport of Peru, just south of Callao, or Miraflores, Barranco, Ancón and the numerous imitations of Coney Island.

Too much cannot be said of the charm of Lima's culture and refinement. If the Limeños have inherited from their ancestors too much of the aristocratic pride and military arrogance that distinguishes the Peninsular, they have also fallen heir to the courtly grace and *savoir faire* which made the Knights of Alcántara famous among the first gentlemen in Europe four centuries ago. From the Lima home of to-day the visitor will take away with him recollections of hospitality, kindness and old-world dignity, lightened by a pronounced keenness of wit.

At the head of Peru's educational system stands the fine old University of San Marcos, in Lima, founded in 1551—nearly a hundred years before Harvard received its charter. It has now many additions and covers all branches of learning, and its courses are thrown open to all classes.

Peru's railroads cover but fifteen hundred miles but they are pushing forward rapidly to fill in its section of the long-promised Pan American railway from Panamá to Patagonia. One of these, the Oroya road which takes us from Lima up into the plateau country, is altogether the most impressive piece of railroad engineering in the world; it is not only the highest but there is no other which lifts its breathless passengers to any such altitude in such an appallingly short space of time. For an hour or more the train winds through a wide, irrigated valley, green and prosperous-looking with plantations of sugar cane. Farther up the valley narrows and is closed in by naked rocks. Twenty-five miles from Lima a station is reached twenty-eight hundred feet above the sea; twelve miles farther the altitude is five thousand feet. At Casapalca, the town of smelters, thirteen thousand six hundred feet is achieved by the puffing, vibrating engine; at fourteen thousand feet the chimneys of Casapalca's smelters look like pins stuck in the green carpet below, and finally, the passenger descends from the train, very uncertain of his feet, at the unprecedented height of 15,665 feet, and stands on the cold, wind-swept Andean roof. On every hand are peaks and hoods of snow. Beyond the station the rechristened Mount Meiggs rises another two thousand feet, as a monument to the indefatigable Yankee promoter and soldier of fortune who conceived and built the road—Henry Meiggs.

Turning to the west, one looks back over the long, infinitely varied descent; to the east lie the plateaus and the Andean treasure land. The northern branch of the road continues along almost equally high levels, past the historic plains of Junín on which Bolívar dealt his crushing blow to the viceroy's army in 1824, to Cerro de Pasco, where the American mining syndicate is preparing to get rich.

A more extensive railroad and one which gives the traveller a more varied view of the Andes, is that ascending from the port city of Mollendo, near the Chilean frontier.

This line is the outlet for most of the commerce of Bolivia, and was built by the same gifted Yankee who fathered the Oroya road. Leaving Mollendo, the train speeds over the desert for a few miles and then begins its steady climb upward. All day it labors along the tortuous ascent through echoing walls of rock, bare and repellent and awe-inspiring in their cold majesty. Suddenly, around a jagged precipice, the passengers look down upon a beautiful valley—an oasis of green; in its midst lies the quaint old city of Arequipa, white and glistening and picturesquely red where a tiled roof reflects the sun. The city was founded by Pizarro in 1540; it is Moorish in architecture as are most of the older cities built by the Spanish in the early days. Facing the narrow streets are red-tiled, rather squat adobe houses, rough and age-colored on the exterior and heavily screened from inquiry by huge, black, brass-studded doors. Through these an occasional glimpse may be had of the *patio*, or uncovered courtyard, with its central fountain and masses of ferns and palms. Above, into the surrounding gallery on which open all the living rooms, the compact, the intimate life of the Spanish family pours out to enjoy the freshness of the open air in perfect seclusion.

Across the sun-bleached plaza, one sees a small group of friars, in sandals and white or brown robes, passing up the steps of the yellow cathedral, and is reminded that this is the ecclesiastical center of southern Peru. So far the penetration of the railroad into this quiet retreat has produced but little change in its old-world atmosphere.

Overlooking the city are the buildings of the Harvard Observatory. The scientists stationed here are doing valuable work in measuring the heights of the Andean peaks and charting the general topography, as well as keeping open house to their fellow-countrymen who hunger for the sound of their native tongue after many weeks of effort to comprehend the beautiful idioms of the Castilian speech and the patois of the ever-present *cholo*.

Above the observatory, snow-capped Misti rises sheer from the valley some 21,000 feet, like a perfect cone. Its appearance is so distinct, so impressive in its constancy and brooding grandeur, that it possesses a personality almost human. One feels impelled to address it with the prefix "Señor," as the Japanese do with their Fugi San, which, by the way, greatly resembles Misti in shape and location.

Continuing upwards the Mollendo road ascends to a height of 14,666 feet in the short latitudinal distance of one hundred and fifteen miles. At Puno (12,500 feet) the wonderful Lake Titicaca stretches before the traveller, and he is told that on the farther shore lies Bolivia, while all about him is history—history embodied in the ruins of temples, palaces and fortifications; history as old as Egypt; Inca history, telling of communistic government and idolatrous worship of the emperor, and Spanish history, tragic with stories of conquest and the lust for gold. Here is the home of the llama, the hardy beast of burden of the Indian porters. On the backs of these slow, sure-footed animals every piece of machinery and structural steel and wood used in the building of the fleet of steamers plying on the lake was carried over the difficult mountain passes, for the railroad was not running when steam navigation began on Titicaca. Curving around the lake, southward, the road will eventually reach La Paz (in Bolivia) on its way to meet the connecting links with Buenos Aires.

Northward, from Puno, over the great Titicaca plateau, the Mollendo line carries the traveller for two hundred miles, at an altitude of twelve thousand feet, to Cuzco, the ancient Inca capital—the "Imperial City of the Children of the Sun." Cuzco was ancient when the first Inca built his palaces and temples on the ruins of an earlier civilization, and his descendants, some four centuries after his advent, saw his temples converted into Christian churches.

From this lofty seat of government (12,000 feet) diverged the wonderful roads that communicated—northward

and southward to Quito and Valparaiso—with every center of this great empire. At Cuzco, Pizarro reached the goal of his ambitious quest—the treasure house of the new continent. From temple and palace were stripped the golden ornaments and ceremonial plate that went to make up Atahualpa's ransom. When a room full of treasure, estimated at \$15,000,000, had been divided among the *conquistadores*, Pizarro remorselessly put to death this last of the Incas, and completed the astonishing campaign of terrorism and treachery by which his little band of adventurers had subdued a great nation.

Nowhere else in the world will the architect of scholarly taste find as much to interest him as in Cuzco. Bigness, born of contemplation of nature's gigantic handiwork among the Andes, pervades each successive era. The cyclopean masonry of the pre-Incarial builders, the vast and more elaborate structures of the Incas, and the splendid great cathedral and churches of the colonial Spaniard, rise each upon the ruins of the other—all are ancient to our eyes and of absorbing interest to the antiquarian and architect, as well as to those unskilled in the appraisal of such merit.

The Temple of the Sun and the great fortress of Sacahuaman—"the Capitol and Coliseum of Peruvian Rome," as the native enthusiast calls them—are still complete enough to suggest the grandeur of the Inca civilization. The Spanish cathedral was begun before Pizarro's death and took ninety years to build. Millions were spent in its adornment and many art treasures of the old world brought over to add to its impressive beauty. Built in the style of the Renaissance, it stands to-day as one of the finest religious edifices of the new world.

From the picture of the Incarial and viceregal splendor, the visitor finds it difficult to turn to a contemplation of the Cuzco of electric lights, telephones, and modern hotels, and the fast accumulating evidences of present-day prosperity; with such a history behind it, the ancient capital's constant



social and industrial development receives but scant notice from the new comer. In this it shares the fate of many another old city of Peru.

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## PRONOUNCING VOCABULARY

Words whose pronunciation is easy or can be found easily or which have been given in previous issues of this Reading Journey are not listed below:

Alcantara	Ahl-kahn'-tah-rah	Iquique	Ee-kee'-kay
Amat	Ah-mah't	Jipi-japa	hee'-pee-hah'-pah
Amazon	Ah-mah-zohn'	La Ciudad de los	Lah See-yoo-dah'd' day
Ancon	Ahn-kohn'	Reyes	loh's Ray'-ee-ays
Andes	Ahn'-days	Hama	yah'-mah
auto da fe	ah'-oo-toh dah fay	Limenos	Lee-mayn'-yohs
Barranco	Bahr-rah'n'-koh	miradores	mee-rah-doh'-rays
Bogota	Boh-goh-tah'	Miraflores	Mee-rah-floh'-rays
Bolivar	Boh-lee'-vahr	Misti	Mees'-tee
Bolognesi	Boh-lohn-yay'-see	montana	mohn-tahn'-yah
Casapalca	Kah-sah-nahl'-kah	nudos	noo'-dohs
Castile	Kahs-teel'	Oroya	Oh-roh'-yah
	(Spanish form Castilla)	Plaza de la Exposicion	Plah'-zak day lah Ayka-
Cerro de Pasco	Sayr'-roh day Pahs'-koh		por-zee-see-ohn'
cholo	choh'-loh	Plaza Mayor	Plah'-zah Mah-yohr'
Chorillos	Chohr-ee'-yohs	Paseo Colon	Pah-say'-oh Koh-lohn'
Colombia	Koh-lohm'-bee-ah	portales	pohr-tah'-lays
de Canete	day Kayn-yay'-tay	Puno	Poo'-noh
de Esquilache	day Ays-kee-lah'-chay	Rimac	Ree-mahk'
de Palata	day Pah-lah'-tah	Sacsahuaman	Sak-sah-wah'-mahn
Fuji San	Foo'-gee Sahn	San Marco	Sahn Mahr'-koh
Garcilaso de la Vega	Gahr-see-yah'-soh day	Seville	Say-vil'
	lah Vay'-hah		(Spanish form Sevilla)
gente decente	hayn'-tay day-sayn'-tay	Torre-Tagle	Tohr'-ray-Tah'-glay
hacendado	ah-sayn-dah'-doh	Tumbez	Toom-bays'
Huallaga	Hwah-yah'-gah	Ucayali	Oo-kah-yah'-lee
Incas	Een'-kahs	Yavari	Yah-vah-ree'



## VI. The Gasoline Engine\*

Carl S. Dow

**W**ILL the automobile supplant the horse? This question, which most assuredly must be answered in the affirmative, would probably never have been asked were it not for gasoline. We have electric automobiles and motor cars driven by steam engines, but these types are comparatively rare. During a Sunday afternoon's walk one will see a hundred gasoline motor cars to one vehicle operated by steam or electricity.

Not so very long ago the automobile was a shadowy dream, then it became an expensive curiosity, now it is a practical vehicle of every-day use. It is safe—as far as the gasoline motor itself is concerned. It is swift because of the high speed and power of its engine.

The steam engine removed the long-haul burden from the horse, displacing the stage coach. The electric car took the short-haul burden as far as its lack of flexibility would permit. Now the gasoline motor car and motor truck are supplanting the horse on the western farm, in the city, and even on the race track.

Speed is the one reason for the automobile's popularity among pleasure seekers. Speed also is the factor which gives the motor truck real value as a means of transport-

\*The first article of this series is entitled "Engineers and Engineering" and appeared in the September, 1911, CHAUTAUQUAN. It was followed in October by "The Steam Engine" and in November by "Heating Houses and Public Buildings," in December by "Mechanical Refrigeration," and in January, 1912, by "Compressed Air."







A Heavy Load for a Good Many Horses



Section of "Ralaco" Four-stroke Cycle Motor Boat Engine

A—Inlet valve

B—Exhaust valve

E—Gas inlet, conducting gas from the carburetor to cylinders.

F—Exhaust passage

G—Water jacket

L—Cam for operating valves

N—Push rod for operating valves

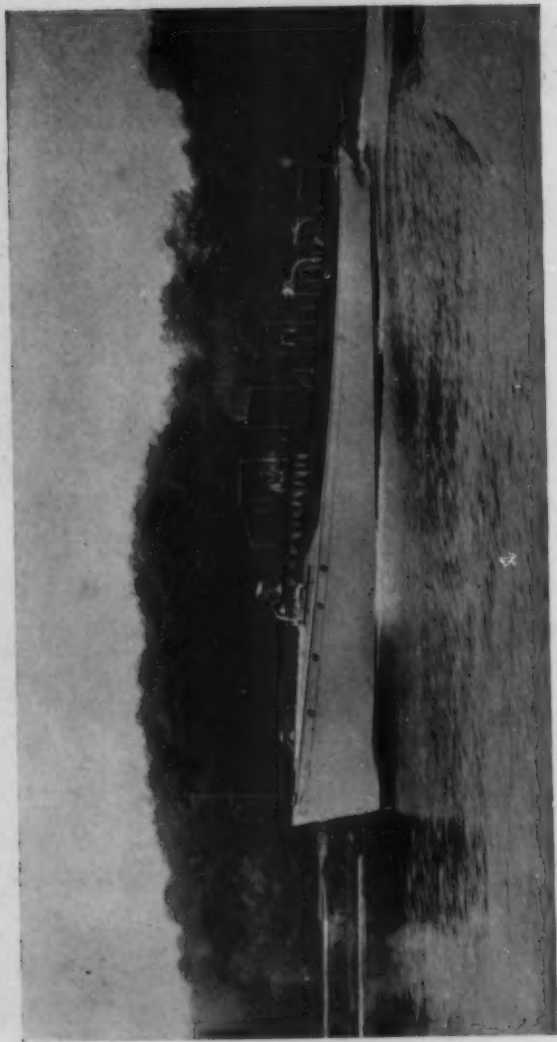
Q—Oil pump



Motor Boat "Niagara." Fifteen-foot launch which successfully navigated the whirlpool rapids of the Niagara River. Equipped with the "Scripps" gasoline engine



The "Niagara" passing through the rapids



Triple Screw Gasoline Yacht "Whirlwind." One of the fastest motor boats







tation. Speed, speed, and then more speed has been the incentive until the gasoline automobile equalled, then surpassed, the highest speed of the express train. The powerful Benz racing car recently covered a mile in 27.33 seconds, which is another way of saying that it travelled at the rate of 131.7 miles per hour. A late long-distance record was made at Savannah where the automobile went over a course of 291 1-2 miles in less than four hours.

The light, powerful motor developed for the automobile has been seized by the yachtsman. No longer does he fear a calm; the motor, as an auxiliary, takes him home when the wind dies out. It has proved of inestimable value to the fisherman, enabling him to quickly reach the fishing grounds or return to his market at the desired time.

Racing motor boats have attained wonderful speeds, the fine lines of specially-designed hulls, "freak" shapes, or "torpedo-boat" designs, contributing to speeds upward of thirty miles per hour.

One of the most remarkable of motor boat developments is the "hydroplane," which is designed to overcome the principal obstacle to high speed—the cleaving of the water and the forcing aside of the masses. Flat wooden floats are arranged on the sides of the boat in such manner that they lift it partly out of the water, causing it to pass over the surface in a way similar to the "skipping" of a flat stone when properly thrown. Great speed has been attained with small engine power.

The power and reliability of the gasoline engine were well proved when the 15-foot motor boat, the "Niagara," navigated the whirlpool rapids in the Niagara River. The seven mile trip was made in 31 minutes. Probably the most thrilling moment was when the motor boat was caught in the whirlpool and almost sucked stern first into the whirling mass of water and logs. After hanging on the edge for half a minute, the motor proved strong enough to overcome the power of the water.

The gasoline motor is the chief engineering feature of the automobile, motor boat, or motor truck. In fact, the machinery of a motor car is simply a gasoline engine, some means of transmitting its energy to the rear wheels, and a device for steering.

The gasoline motor is different from a steam engine—it is an internal combustion engine. Its power comes from the force of an explosion; it is not the result of a steady pressure as in the steam engine. The fuel is burned rapidly within the engine cylinder, not slowly in an external apparatus, such as a boiler. The explosion or sudden bursting into flame of the gas within the cylinder is the reason for the simplicity of the motor; but the explosive gas means also greater care in handling, and greater risk.

Everyone knows that gas and air will explode when mixed in certain proportions and ignited. One part gas and five to eight parts air will ordinarily make a good strong explosion. It is also well known that the vapor of gasoline, benzine, naphtha, and kerosene is explosive. The ease with which gasoline can be vaporized is the principal reason why it is so extensively used, even though it is expensive, and dangerous to handle. But why is a partly filled or empty gasoline tank so liable to explode? When air has taken up all the gasoline vapor it will hold, it is said to be saturated. When saturated, it will not explode, but if diluted so that it has only one-fourth as much gasoline as is required for saturation, it becomes an explosive mixture. When air enters a partly filled gasoline tank enough may become mixed with the vapor arising from the gasoline to cause disaster if a match, electric spark, or cigarette should happen to be around.

It has been pointed out that the motor boat explodes much oftener than the automobile. The gasoline tank of a boat is generally encased in wood and, if it leaks, the careless smoker readily supplies the direct cause of the tragedy. In the automobile, the tank is better provided for.

In the internal-combustion engine, to which class all these various motors belong, the fuel enters the cylinder or cylinders in the form of a gas even if it is carried in the storage tank as a liquid. On entering the cylinder the gas or vapor is mixed with the right amount of air to be explosive.

The liquid gasoline is "gasified" or atomized in a device called a "carburetor," which automatically charges the air with finely divided gasoline. In the float chamber, a small amount of gasoline is maintained at constant level, about one-eighth inch below the top of the spray nozzle, by a float or floats which control the flow of gasoline from the fuel tank. When the level in this chamber drops, the float drops also and pushes down a lever opening the float valve or needle valve which allows gasoline to flow in and fill the chamber to the former level. This needle valve is simply a rod having a conical end which, when pressed into a conical opening, shuts off the flow of liquid, or lets liquid pass when withdrawn from the opening.

Air passing at high speed through the contracted passage around the spray nozzle draws out of the atomizing nozzle a fine jet of gasoline which becomes fine mist when it issues into the air, as is the case with the ordinary perfume atomizer. The mixture of spray and air flows into the engine cylinder through an inlet valve which is a flat disc on the end of a rod. The valve regularly uncovers and covers a circular opening or port leading to the cylinder for it is mechanically operated by the engine.

The gas or gasoline engine has a cylinder, piston, connecting rod, and crank shaft as does the steam engine; but it has no piston rod, for the connecting rod is jointed directly to the piston. Also it has neither crosshead nor crosshead guides.

In most gas engines, the force of the explosion acts on one side only of the piston, so that the other end of the cylinder is open; this end takes no part in the operation;

hence the absence of crosshead and piston rod. As in the steam engine, the piston moving in the cylinder acts through the connecting rod to turn the shaft. Just how the gas or explosive mixture acts on the piston is often confusing unless one considers step by step just what happens in the cylinder.

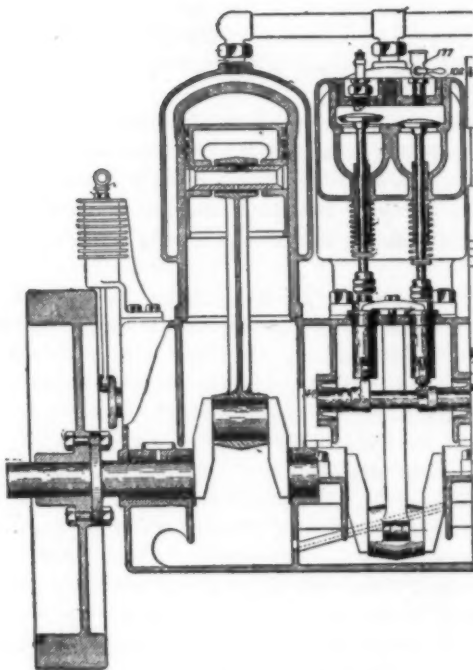
Four separate operations are necessary in order to get power out of a gas or gasoline engine; the first thing to do is to get the gas into the cylinder; the next to compress and ignite it; the third, to let the pressure resulting from the explosion push the piston through the stroke; and the fourth, to get rid of the burned gases.

In the four-stroke cycle engine these four operations, which constitute the cycle of events, are completed in four strokes; in the two-stroke cycle engine the same four operations are completed in two strokes.

#### THE FOUR STROKE CYCLE

Assume the piston to be at the top of the cylinder and just beginning to move downward. The exhaust valve (which lets the burned gases escape from the cylinder) is closed and the admission valve open. While moving downward, the piston creates a slight suction which draws gas and air from the carburetor, in other words, it sets the atomizing device in action. As the piston descends, the explosive mixture follows and fills the space, this action continuing until the piston comes to the lowest point and the cylinder is filled with the explosive mixture. A "charge" has been drawn into it from the carburetor.

Continued rotation of the crank moves the piston upward, closing the admission valve. The exhaust valve remains closed. There is now no outlet to the cylinder and the piston moving upward compresses the gas into a smaller and smaller space, the pressure rising to about eighty pounds per square inch, depending upon the volume at the top of the piston, called the compression space or clearance.



Section of Two Cylinders of a "Scripps" Four-cylinder, Four-stroke Cycle Engine

The compressed charge is now ignited by an electric spark produced between the terminals of a spark plug which extends into the compression space. The spark causes the charge to burst into flame, the temperature rising almost instantaneously. The burning is so rapid in the closed space that it is an explosion, the resulting pressure being in the neighborhood of 250 to 300 pounds per square inch. As the bore, or inside diameter of the cylinder is about 4 1-2 inches, the total pressure just after explosion is about 4,000 pounds.

The explosion drives down the piston giving what is called the power stroke. During this stroke a powerful rotating impulse is produced on the shaft, lasting throughout the stroke but with constantly diminishing power until at the end the pressure is only about forty pounds per square inch.

At the beginning of the next or fourth stroke (upward), the exhaust valve is opened by the engine mechanism and remains open during practically the whole stroke so that the burned or spent gases may leave the cylinder. The exit is hastened by the moving piston which in advancing pushes out the gas. This stroke is similar to the second or compression stroke in that it drives the gas before it, but in this case the exhaust valve is open.

The next stroke is a repetition of the first, or the cycle begins again.

It is now clear why this type of engine is called the "four-stroke cycle." A cycle is a complete set of actions, and we all know that a stroke is one movement in a straight line. The four operations are completed in four strokes of the piston, which take two revolutions.

During the first downward stroke, the charge is sucked in. This is called the suction stroke.

During the second or upward stroke, the charge is compressed into about one-quarter the space it originally occupied. This is called the compression stroke.



During the third stroke, the charge is ignited. The third is the explosion stroke, during which the shaft is given its impulse.

The fourth or last stroke is the period in which the burned gases are driven out; it is called the exhaust stroke.

These four operations are repeated indefinitely, and at great rapidity, while the engine is running. In the four-stroke cycle engine, three strokes are "idle," only one of the four contributing power to the shaft. The compression stroke is not only idle but it takes power to compress the gas.

To be sure that the engine does not stop between power strokes especially during the compression stroke, a heavy wheel called the fly wheel is placed on the shaft. Its weight is enough to carry the engine around while no power is being given to the shaft. The fact that the gas or gasoline engine of the four-stroke cycle type gives an impulse only one stroke in four, makes a single-cylinder motor jerky or irregular in action. It moves swiftly and powerfully for a time, then slows down. The flywheel cannot entirely overcome this, so smooth running is obtained by using more cylinders, two, four, or six, and arranging the pistons, connecting rods and cranks so that one piston is giving out power while another is compressing or another cylinder is exhausting. With four cylinders, there is a power stroke at every one of the four strokes, or there are two impulses every revolution.

For smoothest running, and greater flexibility, six cylinders are now frequently used in automobiles, and in power boats of large size or motor boats of the racing type.

#### THE TWO-STROKE CYCLE

The two-stroke cycle motor is more popular for motor boats than for automobiles. This is probably due to simplicity, low first cost, absence of valves, and the fact that the two-stroke cycle motor is adapted to constant speed conditions which are common in motor boats, while the

automobile has hills to climb, and other vehicles to look out for constantly, demands which call for frequent changes of speed. Another reason is the size—thousands of motor boats have less than 15 horse power; automobiles have thirty to forty-eight. Large motor boats have four-stroke cycle engines of considerable power.

The same four operations are necessary with a two-stroke cycle as with a four-stroke cycle engine. A marked difference in construction is the crank case. In the two-stroke cycle engine this is closed—that is, in addition to forming a place for the crank pin to revolve, it is air-tight and important in operation. This simple engine has no valves; the piston in moving in the cylinder covers and uncovers the ends of pipes or passages in the cylinder letting the gases enter or leave, or pass from crank case to top of cylinder.

Assume the piston at the bottom of its stroke, beginning to rise. As it ascends, it creates a partial vacuum in the crank case drawing in the mixture of air and gas from the carburetor. While this is going on beneath the piston, a charge is being compressed above it, the charge having been previously drawn into the space above the piston.

When the compressed charge is ignited, the explosion drives down the piston furnishing the power stroke and at the same time partly compressing the mixture in the crank case. The descending piston opens the port leading to the atmosphere so that the burned gases can escape; immediately after it opens the port leading to the crank case, allowing the partly compressed mixture to rush into the cylinder, driving out any burned gas which might remain. This mixture is compressed by the piston until it reaches the limit of travel at which time ignition takes place.

Evidently the two-stroke cycle motor gives a power impulse at every other stroke, each down stroke being an explosion or power stroke.

Explosion after explosion following in rapid succes-

sion makes the cylinder tremendously hot. In the steam engine everything is done that can be done to keep the cylinder hot, but the internal-combustion engine develops such a high temperature that the cylinder must be cooled, else the lubrication for the piston will become useless and the metal of the cylinder will be damaged.

The usual way of cooling the cylinder is to make it double and circulate cool water in the space between. Stationary gas engines have the cylinder jacket, as it is called, connected with some unlimited water supply—with the automobile, the excess heat is carried away from the cylinders by an elaborate system which uses the water over and over again, for a large quantity cannot be carried.

A centrifugal pump drives the water to the jackets from which it flows to a radiator located at the front of the motor car. In this radiator the water is divided into small streams by means of small pipes or a "honeycomb" construction. A fan driven by a belt from the engine shaft causes a rapid change of air about the radiator. The air drafts so cool the water that there is little danger of the engine becoming very hot if operated at full power for long periods. The water supply ordinarily carried is sufficient for about 400 miles.

The danger of freezing in cold weather, the trouble of carrying the water, and attending to the system have led to experiments with "air-cooled" cylinders. Such engines have been more or less successful especially when the cylinders are small and the maximum power is not demanded constantly.

#### TRANSMISSION

The power given the engine shaft is transmitted to the rear axle by chains in the motor truck, and by gears in the automobile. The transmission must serve also to make up for the lack of flexibility of the gasoline motor. The highest power is developed at the highest speed, but sometimes the highest power is required at low speed—

climbing hills for instance. In other words, the ratio of engine speed to wheel speed must be changed at will. Still further, on rounding a curve the outer wheel must travel faster than the inner wheel because it has farther to go in the same time. If both wheels were to travel at the same speed the inner one would slip or skid and wear out the tire rapidly.

The automobile transmission is so arranged that the operating levers bring various gears, popularly known as cog wheels, into play. The gears having different numbers of teeth are used in various combinations so that there are usually four different forward speeds and reverse. These gears slide into mesh with each other, altering the speed. For instance, one combination gives .46 times the engine speed, another combination gives .6 the engine speed, another reduces the wheel speed 3.83 times less than the engine speed, etc.

By means of a clutch (a disc which can be brought into contact with the fly-wheel) the rear axle is set in motion from the engine. This device permits starting the engine and keeping it running until all is ready for the start. The soft purring of the engine is often heard while the automobile itself is stationary.

The outer wheel is made to revolve more rapidly than the inner by a system of gears which is called the differential.

#### THE AEROPLANE MOTOR

The motor is the chief factor in aerial navigation as well as in motor-boating or automobiling. The air ship of any type is at the mercy of every breeze unless it has a satisfactory motor, and the aeroplane could not even leave the ground were it not for the motor.

The steam engine proved unsatisfactory in the early days of aerial navigation. But with the advent of the high-speed internal-combustion motor, real progress was soon made. While experimental motors for aeroplanes of various types follow one another so rapidly as to make it

impossible to say what the standard type will be, it would seem that the four-cylinder water-cooled engine is as satisfactory as any. Running at 1,200 to 4,000 revolutions per minute, an aeroplane motor weighs about seven pounds per horse power.

The motor for aerial navigation must be reliable. Failure of the engine in an automobile simply causes delay and inconvenience; failure places the motor boat in a serious predicament; but in the aeroplane weakness or uncertainty of action may be fatal. No horse, sail, or oar can be used as a standby.

Lightness is of supreme importance in the aeroplane motor, while for the motor boat weight is secondary.

The motor for the automobile must be flexible, that is, have the capacity for working at different speeds and variable power. For motor boats and aeroplanes the motor is likely to run for some hours at full power; in fact it practically always operates at its greatest power.

In all motors, efficiency is desirable, but above all the aeroplane motor must operate on the least possible weight of fuel. As to quietness, the automobile demands this feature, no car being considered salable if answering to the description of an early gas engine—a collection of noisy parts.

With the requirements clearly outlined in the minds of engineers, the attention now being given the aeroplane motor will soon result in the production of an engine as well suited to its purpose as is that found in the automobile, motor truck, or motor boat.

Aside from its strictly engineering features—its cycles, mechanism, measurement of power and efficiency—the gasoline engine through the automobile and motor boat has exerted an important influence on engineering in another direction. With the sewing machine, cash register and typewriter, the automobile has caused to be developed in the machine shop a most interesting system of "interchange-

able" work. To make a machine of many parts "go together" quickly without expensive fitting, and to supply repair parts which will drop into place because they are neither too tight nor too loose, manufacturers make a large number of parts at once and make them alike, and by 'alike' is meant alike within about a thousandth of an inch.

Another feature is the use of the templates called "jigs" for shaping pieces and locating holes to be bored or drilled. The workman ordinarily makes slight mistakes which would prove serious if an incorrectly formed automobile part were sent to a place remote from machine shops. But when jigs prepared with the utmost care and extreme accuracy are used, thousands of pieces may be finished with perfect assurance that they will fit. The manufacturer then knows that upon telegraphic order he can ship the repair part that will drop into place and fit perfectly because interchangeable with the original.

Of course metal parts cannot be made exact to size and therefore certain limits of accuracy are allowed, depending upon the intended use of the piece. Suppose a shaft must be accurate within two one-thousandths of an inch. When it is finished, it would be measured by an instrument called a "limit gauge" which would have two openings, one exactly one-thousandth inch larger than one inch and the other one-thousandth inch smaller than one inch. The shaft, if of correct size, would enter the large opening but would not go into the small one.

Many other devices assist in the production of the interchangeable parts of the automobile—the product of standardization and specialization, rather than of invention.



# The Promise of the Latest Fiction

John Townsend

**A**MONG the literary vehicles of the day the newspaper, the novel, and the play are the most popular. The newspaper makes its appeal to everybody who can read, the novel to everybody who likes to read, the play to everybody who has eyes and ears, whether he can read or not.

In method these three forms are more closely related than they seem at first glance. The newspaper has something of the novel's narrative power and of the play's aptness of expression; the novel has the newspaper's appreciation of news values and the drama's ability to select striking incidents and situations; the play has the journal's news sense and condensation and the novel's logical unfolding of cause and effect. It has in addition, an instant and vitalizing strength of its own given by visualization, for even the most mentally alert of us will admit that the body's eye quickens the mind's eye.

Of these three literary forms it is the purpose of the present paper to discuss fiction—present day fiction—even that specialized fiction, the 'best seller.'

At this the critic who is inspired by high literary standards will turn to some other part of this magazine, his action adding one more knock to the much attacked Big Six. The reader whose interests are not limited by literary standards, however, but who likes to peer beyond them will not be averse to making an effort to find out wherein lies the human appeal in these books which are read by more people than are any others in current circulation. When one novel sells 500,000 copies that book is an item to be reckoned with in any consideration of modern literature or of the subjects which interest modern American life.

The Six Best Sellers on the November, 1911, list, cur-

rent at the time this article is written, are, in the order of their popularity, "The Winning of Barbara Worth," by Harold Bell Wright, "The Common Law," by Robert W. Chambers, "The Ne'er do Well," by Rex Beach, "The Harvester," by Gene Stratton-Porter, "The Iron Woman," by Margaret Deland, and "Queed" by Henry Sydnor Harrison.

If the critic of high literary standards has not deserted the ship yet he will say at this point that Mrs. Deland is the only author of this group who has a high literary reputation. Of the others Chambers and Beach are known as dashing plot makers, Wright as the author of a trio of not especially stimulating stories, Mrs. Stratton-Porter as the creator of a new character, and Harrison, whose "Queed" is a first novel, as a dark horse. Considering names alone it would be a fair guess that Chambers and Beach, whose stories, objective and of primitive appeal, are of the sort usually associated with the phrase, "best seller," might achieve such a place without much difficulty; that Mrs. Deland might do it only if she had accomplished such another tale of sympathy-winning human struggle as "Helena Richie;" that Wright and Mrs. Porter must have taken a big jump beyond their previous efforts, and that Harrison had made a happy strike. A summary of each one of these books may help to show whether facts support guesswork.

"The Winning of Barbara Worth" is a tale of the reclamation of a southwestern desert turned from an arid purgatory to an Eden of small farms by an irrigation company of eastern capitalists. These men care nothing, however, for *doing* good in developing the country. Their only aim is *making* good on their investment and they insist on inadequate construction work which gives way when the river is in flood. The torrent causes enormous destruction and practically wipes out the irrigation company. On the other hand the change benefits the holdings of Jefferson Worth, a banker of the district who had



refused to join the eastern men, but who had invested his money in public utilities and in opening up land on a profit-sharing system. The love interest is negligible, though it suggests the name of the book.

The thesis of the story is capital's opportunity for service. As shown concretely in the activities of Jefferson Worth this theme is unusual because it furnishes constructive suggestion and does not expend its force in tirades against capital. The management would be more gripping if more attention were given to details of contrast between the old conditions and the new. The application of the main idea to reclamation is timely and makes a national appeal. The individuality of the characters is well-sustained though they are neither new nor convincing; the westerners are nature's noblemen, the easterners snobs or scoundrels. Attempted complexities of plot are not surprising and the movement is slow. Descriptions of scenery have sufficient pictorial quality. The style is straightforward though not one of crispness nor of distinction. The atmosphere is as clean as that of the vivid sky beneath which the actors move and the book ends with a truly Presbyterian distribution of rewards and punishments.

According to the *Bookseller, Newsdealer and Stationer* of October 1, 1911, the Book Supply Company, which has published "The Winning of Barbara Worth," has spent \$77,150 on advertising.

"In consequence of this publicity, the first printing of the book was increased to 500,000 copies while the forms were still on the press; 260,000 copies were sold before publication day, and one jobbing house purchased 50,000 before the book was out—the largest number of copies of one book ever ordered by one dealer in the history of book-making."

Robert Chambers is a master teller of the story of sophisticated modern life. His art is so good, his technique so secure that the reader often is forced to regret, as with

many French novelists, that his strength is expended on unworthy or inadequate themes. In "The Common Law" he studies the inner struggle of a young artist of a conservative New York family who has fallen in love with a beautiful model. The artist wishes to marry her but when she refuses to enter a family which she knows would be hostile to her he sees no alternative but that of accepting the supreme sacrifice which she is willing to make. It is only when his love has grown unselfish and when his eyes are opened—with help—that he sees that there is still another possibility—that the sacrifice should come from him—that he should give her up to the natural, honest life which should be hers by right of her education and natural refinement and charm. The tale is told with much detail of studio setting and life, the characters are individual, there is some humor and not a little—unconscious—pathos. Yet the story is unconvincing because of a basic failure in the portrayal of Valérie, the heroine. The background of careful and secluded rearing built up to account for her loneliness and for the purity and unselfishness of her character is the very thing that would have been an insuperable obstacle to her ever becoming a model or entering into a relationship which would ruin her own life and stain the man she loved.

In "The Ne'er do Well" Rex Beach has painted a capital picture of the active life and the absorbing work of the Canal Zone as a setting for the regeneration of the dissipated son of a railroad magnate. To ship their companion to Panama, drugged, penniless and under the name of a fugitive criminal, is the facetious performance of some of the young man's friends. He "makes good" and he wins a wife, and it is to the author's credit that the reader does not feel especially sorry for the bride even though her husband's promotion is largely due to the diplomacy and influence of the "other woman."

If "The Common Law" is a triumph of sophistication,

"The Harvester" is equally a triumph of simplicity. It is a pleasure to speak whole-heartedly of this book, novel in idea, unusual and beautiful in setting, exhaling an atmosphere of purity and unselfishness. It is as refreshing as a cool and fragrant breeze under a sunny sky. David Langston, a clean-living and intelligent grower and gatherer of medicinal herbs, falls in love with a Dream Girl. Convinced that she will appear to him in the flesh he enlarges his house and makes his grounds more lovely than ever they were before with a wealth of exquisite and useful wild flowers and shrubs and vines and trees among which birds sing and squirrels chatter in fearless freedom. The Girl of the Dream comes into the neighborhood, poor, grief-stricken, ill, abused, and after merely the beginning of a courtship David marries her to protect her. Tenderly, skilfully, unselfishly he wins her to strength and happiness and a knowledge of love. There is plenty of the garden variety of common sense in the tale; it might be used as an adviser concerning a new method of money-making, or as a handbook for the building and furnishing of an American "house in the woods," or as a guide to a knowledge of medicinal plants—all of which extends its appeal. It does not waste energy in destructive sermonizing; it does draw an enviable picture of the spiritual, mental, and physical vigor of a clean life. The writer who is willing to make such a square, honest plea will earn the gratitude of every woman who reads the book and the commendation of every fair-minded man.

Mrs. Deland is accustomed to deal with problems of a grave nature, and the mere fact that she has made some serious theme popular in the telling gives a fillip to the curiosity. The theme of "The Iron Woman" is indeed serious—no other than the situation brought about by "fulness of bread and abundance of idleness" and a parent's responsibility for the results. Sarah Maitland, owner and manager of the Maitland Iron Works, has brought up her

son, Blair, to have no wish ungratified. Never having learned control he cannot forbear taking advantage of a misunderstanding between Elizabeth Ferguson and her fiancé, Blair's closest friend, David Richie. He persuades the impetuous girl, insane with anger, to marry him, and reaps a daily punishment in her unconquerable scorn for his treachery. When she can endure her life with him no longer she leaves him and seeks out David to bid him farewell before committing suicide. David is persuading her that their love is sufficient justification for a life together when his mother, Helena Richie, who has followed Elizabeth, rescues her and David from their meditated sin by an almost incredible act of self-crucifixion. It would be hard to find in all literature a more powerful scene than this in which Helena confesses that she herself had once stood at this same parting of the ways and had chosen the wrong path.

Like "The Common Law," "Queed" is a study of the growth of unselfishness, like "Barbara Worth" it tells a tale of service, like "The Harvester" its plot deals with a mysterious family history, like "The Ne'er do Well" it touches on some of the eccentricities of politics. Queed is a self-conscious young man who believes that the book he is writing is of such importance that he should not be obliged to take thought for the morrow while he carries on his task. How he is kept in physical condition by a boxer of low degree, how he is given a position on a newspaper and rises to be its editor and a loyal public servant, how he discovers his parentage, and how a charming girl moulds his character and falls in love with her own work—these are the threads that are woven into the life fabric of a hero as disagreeable as ever began a tale in contention and ended it in achievement. There is humor of incident and of speech, and excellent character drawing.

Such, in brief, are the subjects of the books that round out this group of 'best sellers.' Somebody has said that there are only about two score plots possible, and that

any plot that gives an impression of newness produces it merely by a novel treatment of one of these time-worn themes. Of the six volumes in hand there are two plots handled with some novelty:—"The Winning of Barbara Worth," with its modern notions of the uses of capital; and "Queed," whose hero's development is followed through unexpected though logical windings.

Of characters, the "Iron Woman" who gives her name to the book, is a new figure, powerful, and consistent in her inconsistency; the "Harvester," whose nickname makes the name of the book, is noteworthy because he is the wholesome product of wholesome surroundings; and "Queed," whose book is his namesake, is a 'character' in the limited meaning of the word and a daring experiment on the author's part.

Each one of the six books is different in setting. Fifteen years ago it was almost impossible to find an American novel with an American setting. Yet the scenes of all of these stories are laid on American soil. The arid regions of the Southwest, the electric lights of Lobster Square, the sun-baked soil of the Isthmus, the farming country of the Middle West, an 'iron town' in Western Pennsylvania, and a city of that 'New' South that has not yet lost its hold upon the charm of the 'Old' South—these varied backgrounds offer abundant opportunity for description and for the interplay of character and surroundings.

In trying to draw some general conclusions which may help to account for the popularity of these six novels it may be asserted without fear of contradiction,—

First, that each of them tells what is generally known as a "good story," that is, there is a substantial *plot*, logically developed and with plenty of action. Two of them, "Barbara" and "Queed" are treated with some novelty. It is also true that three of them, "Barbara," "The Harvester," and "Queed," have the cleanest and simplest sort of love interest, while in the others the sex discussion is

never debasing though not always pleasant. In spite of the protestations to the contrary of a certain class of theatrical managers and novel writers, the public likes goodness when it is not namby pamby.

It may be asserted, also,

Second, that all the tales have *characters* of some quality, and that three of them, "The Harvester," "The Iron Woman," and "Queed," are given strong and unusual characters; and,

Third, that either in its choice or in its treatment of *setting* every book on the list is excellent.

The most noteworthy point about them all is that every one is a story of struggle conveying a lesson of what can be described by no better term than the much-abused 'uplift.' In two, "Barbara" and "The Harvester," the lesson is taught markedly from the constructive viewpoint. In all except "Barbara" and "The Ne'er do Well" the psychological study is uppermost and thoroughly clever.

In considering the position of "Barbara Worth" upon the list its tremendous advertising campaign must not be forgotten.

If the writer were asked to name the volumes of this list in the order of what he regards as their excellence he would put,

First, "The Iron Woman," for its powerful plot skilfully treated, for its character drawing, and its humor; second, "Queed," for its psychological interest, character novelty, humor, and variety; third, "The Harvester," for its moral lesson and the unusualness of its setting. He would give the fourth place to "Barbara," whose subject is of national interest and one but little used as yet; the fifth to "The Common Law," whose merit lies in its excellence of technique, and the sixth to "The "Ne'er do Well," whose theme is commonplace and whose beginning is unpleasant, but which gives a vivid picture of life on the Canal Zone.

"Comparisons," says an authority on many matters (not the modern prophet you think of first, but an old one), "comparisons are odorous." Yet they are interesting none the less, and therefore the reader will like to hold by the side of the above re-arrangement the November, 1911, list of best sellers, and the list for December, 1911, which has been published since this article was begun. The last is different from either of the other two. It reads, "The Iron Woman," "Barbara Worth," "The Harvester," "Queed," "The Ne'er do Well," "The Common Law." The shifting of the positions is significant. The drop in a single month of "The Ne'er do Well" from third to fifth place, and of "The Common Law" from second to sixth makes one think of the astute Mr. Lincoln's remark on the length of time during which the people may be fooled.

Seven years ago the writer of this article made a similar analysis of the best sellers for December, 1904. The list for that month was, "Beverly of Graustark" by McCutcheon, "The Masquerader" by Thurston, "The Affair at the Inn" by Wiggins, "Old Gorgon Graham," by Lorimer, tied with "A Ladder of Swords" by Parker, and "In the Bishop's Carriage" by Michelson.

To say anything of these books in detail would be too space-consuming, but every one who has read them will concede that the current lists, taken as a whole, show no small betterment in themes, in handling, and in interest as 'good stories.' Yet the 1904 list must have been an advance upon its predecessors, for the discussion concluded with an expression of pleasure that the books of the people's choice were as good as they were, and of hopefulness for the improvement of the popular taste. The future of good books properly appreciated, which was looked forward to at that time would seem to be almost here when the vote is given to a half-dozen volumes as wholesome, as original, and as well-written as are the best sellers for November and December, 1911.

Although not in the line of this discussion it may be interesting to note that from the publisher's point of view the 'best seller' is not always the paying proposition that it seems. In a recent article Mr. Yard of Moffatt, Yard and Company, quotes "one of the most distinguished publishers in America" as saying that "If the 'best seller' scores a hundred thousand in the course of its run—say, two years—the total net profit will be twenty-five hundred dollars." This modest sum is far from balancing the enormous amount of work that goes into the production of these huge editions, but most publishers are glad to bring out a winner of this sort for the advertisement it gives the house, relying on their 'list'—of perpetual sellers which have already repaid the cost of production—to bring in the bulk of their income.

When the time comes, however, when the 'best seller' is classed as 'best' from actual merit and not because it has been featured like a breakfast food or a soap, then the publisher will greet it as happily as do the author and the public. With the evident improvement in the popular judgment of fiction such a time really seems to be among the possibilities of a halycon and not too distant future.



**S**TUDENTS of modern fiction with its richness of detail in character- and plot- and setting-development will be interested in the comparison offered by the old story of *Tirante the White* which was written in about 1400 A. D. by a Valencian Noble, Martorell, and was published in the Catalonian dialect in 1490. Perhaps Columbus diverted



himself with its reading during his long voyage of discovery.

The story is mentioned in "Don Quixote." "God save me," quoth the priest with a loud voice, "is Tirante the White there? Give me him here, neighbor, for I shall find in him a treasure of delight and a mine of entertainment." He then advises the housewife to take it home, and read it; "for though," continues the priest, "the author deserved to be sent to the galleys for writing so many foolish things seriously, yet, in its way, it is the best book in the world. Here the knights eat and sleep, and die in their beds, and make their wills before their death, with several things which are wanting in all other books of this kind."

"It cannot, indeed, be denied," says Dunlop in his "History of Fiction," "that Tirante the White is of a nature altogether different from the other romances of chivalry. It possesses much more quaintness and pleasantry. Nor is it occupied with the detached adventures of a dozen different knights; the attention is constantly fixed on the adventures of Tiran, \* \* \*. In other romances the heroes are only endowed with bravery, all besides is the work of magicians. Tiran, on the contrary, performs nothing incredible, everything he does lies within the sphere of human capacity. Giants, so prevalent in other romances, are here dwindled to nothing. Kyrie Eleison and his brother Thomas are but ordinary properties of stone and lime."

Following is Dunlop's summary of the narrative:

The hero of this romance, while on his way to attend the tournaments, which were about to be celebrated in England (on account of the marriage of the king of that country with a princess of France), is accidentally separated from his companions, and having fallen asleep on his horse, arrives in rather an unwelcome attitude at the hermitage of William, earl of Warwick.

This nobleman, disgusted with the European world, had gone on a pilgrimage to Jerusalem. Thence he spread a report of his death, which seems to have been eagerly received in England, returned to his own country in disguise, and established himself in a retirement near the castle in which his countess resided. After he had passed some time in solitude, fortune gave

him an opportunity of rendering signal service to his country. The great king of the Canary Islands had landed in Britain with a formidable army, and had subdued nearly the whole of England, while the monarch of the conquered country, driven successively from London and Canterbury, had sought refuge in the town of Warwick, which was soon invested by the Canary forces. At this crisis, the earl, who lived in the neighborhood, came to the assistance of his prince; killed the intrusive monarch in single combat, and defeated his successor in a pitched battle. After these important services the earl discovered himself to his countess, and again retired to his hermitage. \* \* \*

William of Warwick was engaged in the perusal of *L'Arbre des Batailles*, when the unknown and drowsy knight arrived at his habitation. When roused from the sleep in which he was plunged, he informed the earl that his name was *Tirante el Blanco*, that he was so called because his father was lord of the marshes of *Tirranie*, situated in that part of France which was opposite to the coast of England and that his mother was daughter to the duke of *Britany*. After this genealogical sketch, he mentioned his design of attending the tournaments, and receiving the honour of knighthood. His host accordingly read to him a chapter from *L'Arbre des Batailles*, which was a work on the institutions of chivalry. This prelection he accompanied with a learned commentary, explaining the different sorts of arms which were used in combats, and dwelling on the exploits of ancient knights: "But, as it is late," continues he, "your company must be at a distance; you are ignorant of the roads, and you will be in danger of losing yourself in the woods, with which this district is covered. I therefore recommend an immediate departure." The above arguments might certainly have supported a more hospitable conclusion, but *Tiran* is dismissed with a present of the *Tree of Battles*, as a manual of chivalry, and a request to revisit the hermitage on his return from the tournaments.

*Tiran* accordingly, when the festival, which lasted a twelvemonth, was concluded, repaired to the hermitage, and, encouraged by the proofs he had formerly received of the hospitable disposition of the earl, brought his companions, to the number of thirty-eight, along with him. The earl, after he had recovered from his consternation, demanded an account of the tournaments, and inquired who had most distinguished himself. He is answered by *Diofebo*, one of his guests, that it was *Tiran* himself; that a French lord, called *Villermes*, having objected to his wearing a knot which adorned the bosom of the beautiful *Agnes*, daughter of the duke of *Berri*, had defied him to mortal combat, and had required that they should fight armed with a paper buckler and a helmet of flowers. The combatants having accordingly met in this fantastic array, *Villermes* was killed in the encounter. *Tiran* having recovered from eleven wounds he had received, six of which, according to surgical etiquette, ought to have been mortal, killed in one day four knights, who were brothers in arms, and who proved to be the dukes of *Burgundy* and *Bavaria*, and the kings of *Poland* and *Friezeland*. This last monarch found an avenger in one of his subjects, *Kyrie Eleison*, or, Lord have mercy on us, who was suspected of a descent from the ancient giants. On arriving in England, this champion visited the tomb of

his master, and expired of grief on beholding his monument, and the arms of Tiran suspended over the banners of his sovereign. His place was supplied by his brother Thomas of Montauban, whose stature afforded still more unequivocal symptoms of gigantic ancestry. In spite of his pedigree, or perhaps in consequence of it, as giants were always unlucky in the romantic ages, he was overthrown by Tiran, and consented to beg his life.

Here ends the relation of the exploits of Tiran, during the marriage festivals of England. From the hermitage of the earl of Warwick he returns to Britany, where a messenger soon after arrives with intelligence that Rhodes and its knights are closely besieged by the Genoese and the sultan of Cairo. Tiran sets out for the relief of this island, and takes Philip, the youngest son of the king of France, along with him. In the course of their voyage they anchor in the roads of Palermo. The king of Sicily throws over a platform from the port to the vessel of Tiran, and covers it with tapestry, hanging down to the sea. Tiran and his companions, having been treated on shore with corresponding magnificence, proceed on their destination. The siege of Rhodes is raised immediately on their landing, and after this success they return to Sicily, where Philip is united to the princess of that country.

Soon after the marriage of Philip and the princess, a messenger from the emperor of Constantinople announces the invasion of his master's territories by a Moorish soldan and the Grand Turk. Our hero proceeds to the succour of the Greek empire, and immediately on his arrival is entrusted by its sovereign with the chief command of the forces. After Tiran receives this appointment, a great part of the romance is occupied with long details of the war carried on against the Turks, who are defeated in several pitched battles. In one of these the kings of Cappadocia and Egypt, and a hundred thousand men, are killed on the part of the enemy; the sultan, the king of Africa, the Grand Turk, and the Grand Turk's son, are severely wounded; with a loss of only twelve hundred and thirty-four men on the side of the Greeks. Being unable to withstand such inequality of slaughter, the Turks are forced to solicit a truce. This being granted, the interval of repose is occupied with splendid festivals and tournaments, held at Constantinople. During this period, Urganda, sister of the renowned Arthur, arrives at Constantinople in quest of her brother. The emperor exhibits to her an old gentleman he kept in a cage, whom she speedily recognizes as the object of her search. As long as he retains his sword, the famed Escalibor, in his hand, he returns most pertinent answers to the questions addressed to him; but when deprived of this support, his observations become extremely infantile. Urganda is permitted to take him along with her. On the same evening she gives a splendid supper, in the vessel in which she has arrived, to the emperor and his court, and sets sail with her brother next morning. \* \* \* \*

The truce between the Turks and Christians being expired, Tiran sets out for the army without taking leave of the princess, Carmesina, with whom he had fallen in love but of whom he had been made jealous through the treachery of an attendant. While the vessel in which he was to be conveyed is still at anchor in the roads, the princess despatches Plazirdemavida to inquire into the

reasons of his conduct; but a storm having meanwhile arisen, and the ship having been driven from its moorings, her emissary is unable to return to Constantinople, and the vessel is carried towards the coast of Africa. Two mariners convey Plazirdemavida on shore. Tiran remains with a single sailor in the vessel, until it is at length wrecked on the coast of Tunis. While wandering on the shore, our hero meets accidentally with the ambassador of the king of Tremecen, is conducted by him to court, and proves of great service to that monarch in the wars in which he was engaged. On one occasion Tiran besieges the town of Montagata, when, to his great surprise, Plazirdemavida, whom he believed lost, comes to his camp to intercede for the inhabitants, and is now appointed queen of an extensive territory. Tiran, by means of similar alliances and conquests, is enabled to embark a hundred and fifty thousand infantry, and eighty-eight thousand cavalry for the succour of the Greek emperor. Soon after his return to Constantinople with this formidable armament, he burns the Turkish fleet, and, by taking a strong position in the rear of their army (which rendered a retreat impracticable), he ultimately secures an advantageous peace.

Splendid preparations are now made for the nuptials of Tiran and Carmesina. While on his return to Constantinople, after the conclusion of the treaty, he receives orders, at the distance of a day's journey from the city, to wait till the preparations be completed. In this interval, while lounging one day on the banks of a river, and conversing of his happiness with the kings of Ethiopia, Fez, and Sicily, he is seized with a pleurisy, and expires soon after. When this intelligence is brought to Constantinople, the emperor dies of grief; and the demise of the princess on the same day completes the triple mortality.

## The Vesper Hour\*

Under the direction of Chancellor John H. Vincent

### THE MISSION OF CHRISTIANITY TO THE WORLD†

By the late President Charles Cuthbert Hall, D.D., Union  
Theological Seminary, New York City.

There is nothing new in the proposal to connect religion with citizenship. It is a thought that has haunted the world from time immemorial. The East is full of it. The civilization of the West has arisen out of the successive attempts of men and nations to promote, to modify, or to banish this thought. It has taken on the form of ecclesiastical autocracy, dominating the state and the members of society with the rod of spiritual despotism. It has appeared in the modified form of a constitutional union of church

\*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year.

†From "The Homiletic Review." Permission of the Funk & Wagnalls Company.

and state, with a religious establishment and a prescribed liturgy emanating from the throne as the head of the church. It has been repudiated altogether in secularist reactions, wherein citizens, goaded to the denial of God by the tyranny of clericalism, have proved the immortality of the idea of religious education by their futile efforts to extirpate it from the public mind. To-day in the United States, where ecclesiastical autocracy is impossible, where constitutional union of church and state is equally impossible, where no provocation to secularist reaction arises because no interference with religious liberty is attempted, an opportunity exists, perhaps unparalleled in the history of the world, to show the normal relation of religion to citizenship in national life. That opportunity is an educational one. It is found wherever children and youth are found.

It consists in whatever deepens in the impressionable nature of the young a spirit of reverence, a sense of national brotherhood, a belief in the sacredness of public duty. Already this spirit is widespread; promoted, thank God! by the contagion of good example on the part of some in the highest stations of government in the land. It will be strange if the American genius for surmounting difficulties, joined with the American conception of rational patriotism, be not adequate ultimately to deal with that highest civil problem of religious education, in which citizens of all faiths have equal interest: the cultivation, in institutions maintained by the public funds, of that sacred attitude of mind toward citizenship which springs from the training of the religious instincts, and only from that.

But the correct training of the religious instincts leads to results wider than patriotism. There is a brotherhood that reaches beyond national lines, a citizenship of the world, in the view of which there is neither Jew nor Greek, barbarian, Scythian, bond, nor free, but only manhood, with its rights and its wrongs. To qualify for that larger citizenship in the world, to quicken in the individual the sense of universal brotherhood, which is a God-like attitude toward other races and other faiths—the respect for man as man—is the supreme end of religious education.

It is possible that all may not be in sympathy with this aim. Some may consider it visionary, a matter of phrases rather than an affair of reality, deeming that it is impossible to look on races unlike our own with those feelings of homogeneity and affection that are associated with the idea of brotherhood. Some may call it a revolutionary aim tending to subvert the providential order of superior and inferior races, a leveling doctrine at variance with Anglo-Saxon tradition. But for those who have discounted

artificial distinctions born of time and caste and unequal opportunity, who have construed the Christian religion in the terms of the cosmopolitanism of Jesus Christ, nothing is more sure than that the cultivation of the sense of universal brotherhood is in accord with the spirit of Christ, with the best educational principles, with a rational philosophy, and with the tendencies that shall advance the peace of the world. It is a tremendous thought that with the growth of the democratic spirit in the twentieth century, which is the growth of the right valuation of personality—individual personality and national personality—there may be at hand a rediscovery of the mission of Christianity to the world, which would mean a return to the cosmopolitanism of Jesus Christ.

How simple—and how majestic in its simplicity—is Christ's attitude and spirit toward the world! His mind is disburdened of all questions of sectarianism and race prejudice. He has incarnated Himself in the life of the race, and every interest of the race is dear to Him. He is unhampered by autocratic tradition. He is incapable of the lust of conquest. His heart beats in unison with every upward impulse of humanity, and bows in sympathy over each futile effort. The griefs of the world weigh upon Him; He weeps for its sins. He loves the world with an eternal passion, as of an only-begotten from a Father; He gives His life for the world in atoning sacrifice, with joy that despises the shame of the cross, saying: "If I be lifted up I will draw all men unto myself." What simplicity of intention! What cosmopolitanism of spirit!

Far away from it has moved the Christian civilization of the West, caught in the strenuous complications of its historical development. Every force that is alien to the cosmopolitanism of Christ has wrought upon it, to obscure from the eyes of the world the real mission of Christianity. Ecclesiastical despotism more than once has claimed a monopoly of knowledge, in order that through fear born of ignorance it might promote submission to authority. Sectarian strife has dismembered the church with fury that at times has rivaled the ferocity of pagan wars. The spirit of feudalism, which is the subordination of the many to the will of the few, has dominated Christian states and shaped the foreign policies of Christian empires. The slavery of men has been sanctioned by Christian opinion. Race hatreds, deep and implacable as those of Islam, have flourished in the soil of Christendom and wafted their influence to the Far East. The provincialism of proud nations glorying in the name of Christian has nourished morbid beliefs in destiny which have made them destroyers, and,

to the Oriental mind, have identified Christianity and armed imperialism as synonymous terms. \* \* \* \*

To all who observe the passage of events and who reflect on what they observe, the present state of the world speaks of impending changes, the meaning and extent of which are not to be predicted. The acute crisis in the Far East suggests immeasurable possibilities in the redistribution of controlling interests. Beyond this obvious portent of change are other signs which, obscured for the moment by the clouds of war, strike the practised eye and shall in their succession appear before the public mind. The familiarity of intercourse between the most remote parts of the world is the more impressive because it excites comment no longer. We go to the Far East to-day with less difficulty of preparation and less sense of remoteness than our fathers went from Boston to the valley of the Mississippi. We expect the presence of Orientals in our seats of learning—at Berlin, at Strasburg, at Oxford, at Harvard, at Princeton. Nor are there lacking, in the East, seats of learning rivaling our own, where science and literature and politics of the West are taught. Academic interchanges within the East are habitual. India and China are despatching the flower of their youth to Japan to study European biology and philosophy in the imperial universities of Kyoto and Tokyo.

Numerous local movements of spiritual reform are taking place in Hindu, Mohammedan, and Buddhist circles, movements that appear to be sporadic, but reveal on closer scrutiny one common term, the assimilation of portions of the Christian truth; and, like the returning of a Nova Scotian tide from its long ebb, there is rolling in upon the educated life of the Orient the pressure of mysterious impulses making for a new social order, the flood of fresh suggestion bespeaking hope and energy to cover the wreckage of long passivity and philosophical despair, the mysterious appreciation of Christ and of the esoteric aspects of Christianity.

As one ponders the present state of the world, noting these phenomena of the East, with others, ominous yet not less evident, darkening the sky of Northern Europe; and as one reflects that God's plan moves onward, whatever else be stayed, the question presses, Is there shortly to be a new interpretation of the mission of Christianity to the world? After the long ages of the historical evolution of the West, during which ecclesiastical despotism and sectarian strife and the spirit of feudalism and race hatred and the provincial pride of destiny have drawn the thick veil of Western civilization between the face of Christ and the waiting East, is there to be a new Epiphany—a fresh manifestation of Christ

to the Gentiles through some nation that has come out of the blind evolutionary struggle into the simplicity that is in Christ?

If so, can we be that nation? There are conditions present in our life that suggest the possibility of our election for this benign service. In the heart of our people is the spirit of civil liberty. That spirit has so incarnated itself in our life that it determines more or less our world-view. We judge of the blessedness or misery of nations by the measure of their freedom and their self-sufficiency. Therefore whatever may exist in the thinking of individuals, there exists not in the thinking of the American people the desire to enslave, the lust to conquer. If lately we have appeared in the East as a military power, it was because honest men deemed, whether rightly or wrongly, that this was a step toward the ultimate liberty of enslaved peoples, not a barrier against it; and I believe that this desirable view of our motive prevails throughout the East up to this time.

Nor is the American view of religious liberty less pronounced. Our most holy traditions are the voluntary principle and the unfettered right of conscience. To scorn the faith of any man is to surrender what our fathers won and held through suffering.

But if it be God's pleasure to use this nation, so wondrously segregated from the complications of European politics, to make to the bewildered world a new demonstration of the essential spirit of Christianity, there must come a great deepening in the nation's heart of the sense of universal brotherhood, which is (to use the venerated language of our authorized version) "good will toward men." Peace on earth comes not, abides not, returns not, save where there is good will toward men—a deep solicitude for the world's good, a growing tradition of world-wide love in a nation's heart, supplanting that unchastened selfishness which is the first tendency of a prosperous and progressive people.

From that tendency we are by no means exempt. At present its expression in the terms of militarism is held in check by the traditional love of liberty for ourselves and for all mankind, but in the more subtle forms of commercial ambition it may steal upon us unawares. Sir William Hunter, in his "History of British India," affirms that Great Britain entered the East with no thought of military empire. Her motive was a commercial motive. The subjugation of the peoples of India was a dream born of her mercantile successes. There is no guaranty save one, and that is the pervading influence of the spirit of Jesus Christ in our people, that commercial eagerness shall not lead us on to aggression, and aggression issue in conquest. Conquest may bring wealth



and conquest may bring glory, but the price of it shall be to forfeit the chance of interpreting the mission of Christianity to the Eastern world.

It is certain that the representatives of Western nations never can reinterpret the mission of Christianity to the Orient, in part enraged, in part jaded and dispirited, by sword-thrusts from the West, unless there be shown in the nations they represent a purpose to temper selfish ambition by that first law of Christ's life—"good will toward men." In these proud days of the Republic we hear much spoken of our mighty destiny among the nations. God save us from being inebriated with the sense of destiny, and from losing the sense of justice to remote nations and respect for Asiatic rights and aspirations!

It is also certain that the representatives of Western nations must relatively fail to interpret Christianity to the scholarly world of the East if they insist that Christianity necessarily implies ecclesiastical institutions and dogmatic definitions identical with those of the Occidental worshippers of Christ. To say this is in no sense an undervaluation of our Christian theology. So far from undervaluing theology as a hindrance upon life, I should esteem life as not worth living were it not for those apostolic beliefs concerning God and the person and work of Christ which, because I hold them in the way in which I see them, *are* my theology, upon which my life is founded. But I can not demand of men whose institutional conceptions are the fruit of Oriental inheritance, and whose points of contact with the revelation of God in Christ are determined by the canons of Oriental thinking, that they should adopt all the intellectual terms in which I, of another inheritance, formulate my faith in these great primary beliefs of Christianity, or else be understood to have no share in an essence of truth which, on Christ's own word, is of universal application and for universal possession. Let me rather so believe in the Holy Ghost, so trust that Light which lighteth every man coming into the world, so honor the attempts of all nations and kindreds and peoples to attain unto God, so wait for the East to lift herself from her long bewilderment and for God to complete what He Himself has begun, so dismiss that inherent scorn of the East which has been the stumbling-block cast by Anglo-Saxon pride in the path of Christ's world-conquest, that in my heart there shall be but a God-like yearning for the souls of all men and in my life a Christian-like mark of sacrifice.

There is but one way to preserve and propagate this spirit in the American nation, with our genius for commercialism, our love for progress, our perilous pride of destiny. It is to promote

the influence of this large view of the mission of Christianity to the world upon the millions of our younger citizens in their school and college days. Intensify this by wise and well-considered methods, and they shall develop a sense of the brotherhood of the world, a zeal for the advancement of the world, a respect for the aspirations of the world, that shall make our national spirit an interpretation of the mission of Christianity to the non-Christian races.



## LINCOLN

And so he came,  
From Prairie cabin to the Capitol,  
One fair ideal led our chieftain on,  
Forevermore he burned to do his deed  
With the fine stroke and gesture of a King.  
He built the rail pile as he built the State,  
Pouring his splendid strength through every blow,  
The conscience of him testing every stroke,  
To make his deed the measure of a man.

—Edwin Markham.







Falconer, New York



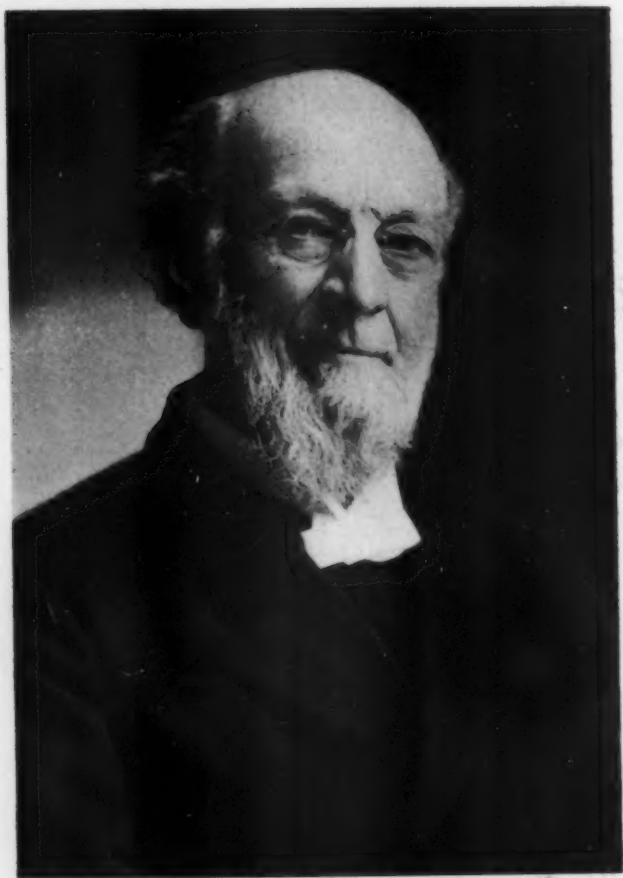
City Hall and Park, Warren, Ohio. Presbyterian Church Steeple  
in the distance



Cast of Bardwell vs. Pickwick as given at Chautauqua, New York



Dickens party given by C. L. S. C. Circle of West Pittston, Pennsylvania



Bishop John Heyl Vincent  
Chancellor of Chautauqua Institution







## OUR CHANCELLOR

Eighty years ago on the 23d of February, 1832, a little child was born into a household at Tuscaloosa, Alabama. There were men and women then living, young people they were in those days, who with their children and grandchildren were in the years to come to have their mature lives brightened, their hopes rekindled and their whole future ennobled by the influence of that tiny babe. The years slipped by and the infant grew to boyhood. Life brought to the lad its problems, such as every one of us must face, and as the boy reached young manhood and Providence guided him into his life work of the ministry, he began to feel something of that spirit which many a prophet of bygone times must have experienced.

His natural gifts of eloquence and enthusiasm made him a welcome speaker to the audiences which crowded to hear him—but far and above the mere fascination of addressing an appreciative audience, was that prophetic instinct that burdened his soul with a message. People everywhere—aspiring men and women held back by circumstances—became his people; he it was who was to bring them the means of entering a larger life and to inspire them with the spirit to undertake it. Half a million souls have heard his message through the years. Is it a small thing to have been designed by Providence for such a service to one's fellow men?

This leader of the people is our Chancellor, John H. Vincent. Chautauquans may rejoice that today, as he celebrates his eightieth birthday, his health is unimpaired; his thought still fresh and vigorous, and his noble nature as ever keen and tender in its sympathies. As he watches and rejoices in the work of Chautauqua the thought is always with him, "Self-improvement in all our faculties, for all of us, through all time, for the greatest good of all people—this is the Chautauqua idea, a divine idea,



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a democratic, a people's idea, a progressive, a millennial idea."

Every Chautauquan who feels the impulse to send a word of greeting to our Chancellor (and who does not?) can reach him as he sits in his cosy study at 5700 Washington Street, Chicago, on the 23d of February, when he not only looks back over the events of a long and honored life but forward to that future which in his thought points more and more toward the perfect day.

Circles which would like to do honor to the Chancellor by observing the 23d by special exercises will find the following program suggestive.



SPECIAL PROGRAM FOR THE CHANCELLOR'S BIRTHDAY, FEBRUARY 23.

1. *Roll Call*. Quotations from writings of Bishop Vincent (see Vesper Hour Address, CHAUTAUQUAN, vol. 56, November, 1909, and Baccalaureate Sermons in October CHAUTAUQUANS for many years past.)
2. "*How I Was Educated*." Discussion of article by Bishop Vincent published in *The Forum*, June, 1886.
3. *Anecdotes of his Early Life*. From "Poor Boys Who Became Famous" by Sara K. Bolton.
4. *Paper*. "Books and Studies published by Bishop Vincent" (see U. S. Catalogue available at most book sellers.)
5. *Reading*: "An Old Quilt," *Outlook*, vol. 64:873 (April, 1900.)
6. *Composite Report*. "Chautauqua Reminiscences" by Bishop Vincent. Summed up under five heads (a) The Place, (b) A Thought, (c) An Institution, (d) A Movement, (e) A Force (see THE CHAUTAUQUAN vol. 37:337 (July, 1903).)
7. *Summary*. "The Round World which Bishop Vincent's influence has reached." (see the above Magazine, page 372.)



THINKING AHEAD

Are you a 1912? Very busy, no doubt, and now and then realizing with a start that you finish your four years' course this year. You look back and try to remember what your horizon was four years ago. You have thought your new views of life were due to increasing years perhaps, and then you begin to realize that you have seemed to broaden out in these four years, more than in many of the years which preceded them. Within six months you will be in the atmosphere of graduation. Perhaps you are not

planning to take your diploma at any summer Chautauqua but the spirit of "commencement" will be abroad and you feel that you must "finish in style" as Kipling would express it. No trouble at all if you only think of it in time. Make careful calculations now while you have at least half a year leeway and hold yourself with a firm hand. Perhaps you've some arrears. Look them squarely in the face. Use the same ingenuity that you apply to other things worth while and see how the obstacles flee. It was Kipling's Sergeant, you remember, who faced his everyday duties firmly till from being an ordinary soldier he was able to hold even his fellow men up to their duty:

"And he lifts 'em, lifts 'em, lifts 'em  
Through the charge that wins the day."



#### A SUGGESTION TO 1914

Since the seventh of February is the one hundredth anniversary of Dickens's birth, it would seem especially fitting that members of the Dickens Class, 1914, should take note of it. Why cannot every group of '14s make a point of entertaining their fellow circle members with a Dickens program sometime during the month of February? There is a program in the Special Program leaflet which may be had from the Extension Office at Chautauqua, New York, for five cents, the Round Table programs in *THE CHAUTAUQUAN* of January, February, and March, 1911, are full of suggestions, and the News from Readers and Circles in this Round Table tells of some of last year's festivities which may give some ideas to others for this year. The Dickens cards on sale at the Book Store, Chautauqua, N. Y., at ten cents each, make charming souvenirs.



#### 87's QUARTER-CENTURY CELEBRATION

The Class of '87 has always been notable for its class spirit. Perhaps this may seem an unnecessary statement

considering that there is really no C. L. S. C. class absolutely wanting in this quality. Nevertheless, every member of '87 will, I am sure, feel that the Pansy Class has a certain distinction of its own. The leaders of the Class are putting forth enthusiastic efforts to have a fine reunion at Chautauqua next summer. Last year cordial responses were received from some two hundred members and this year a substantial contingent has been added. Altogether '87's prospects are good and if the members can rally at other Chautauquas in sufficient numbers, there may be a half dozen different '87 celebrations in various parts of the country. At all events, the Secretary is anxious to keep in touch with all who can be reached, and every C. L. S. C. member who reads this and who knows members of '87 who are not at present active readers of THE CHAUTAUQUAN is asked to pass the word along. The reunion will be held at Chautauqua in August shortly before Recognition Day. Further particulars will be given in later issues of the Round Table. The members are notified to be sure that their addresses are recorded with Miss Cornelia Adèle Teal, Secretary, Methodist Deaconess Home, 219 Fairmount Avenue, Newark, New Jersey.



#### THE DECENNIAL OF THE CLASS OF 1902

The Decennials of the various C. L. S. C. Classes from the days of the Class of '82, which gave the foundation for St. Paul's Grove, have been marked by enthusiastic reunions and by a gift of some sort to the Institution for which all Chautauquans feel the deepest gratitude. The 1902's are very anxious to celebrate their anniversary by dedicating their class tablet in the Hall of Philosophy where already the floor decoration made up of the tablets of earlier classes is becoming a unique and beautiful feature of the building.

The following letter from the Class President, Mrs. Hillyer will be read with interest by the 1902's:



*To the Class of 1902:* I send each and all my greetings and remind you that this is our Decennial year. We are planning to place our tablet in the Hall of Philosophy this summer and every member will be eager to have a share in it. The amount asked of each must depend on your ability and enthusiasm. Only let us *all* give. The least amount which we want to raise is \$100, small indeed for us, "The Altrurians," but let it be the gift of us all. A printed announcement will be sent to all the class but don't wait for that. Let us see that our treasurer, Miss Julia Parker, 1439 Dean Street, Brooklyn, N. Y., is overwhelmed by the speed and enthusiasm with which "Altrurians" can rise to the occasion. If you can send only a quarter, do it now. Remember that "he gives twice who gives quickly." If you see your way clear to a larger gift a little later let us know, that officers may be cheered by the good news. You will, I am sure, want to come to Chautauqua to join in the Decennial exercises. Let us have such a reunion as has not been seen in many years. Tell your classmates and if they cannot come ask them to send greetings. 1902 stands by its fine motto: "Not for self but for all."

Cordially yours,

MRS. CARLTON HILLYER,

952 Greene St., Augusta, Ga.



#### MOTTO OF THE "JANE ADDAMS" CLASS OF 1915

"Life More Abundant" is the motto finally selected by the Class of 1915, and the Banner Committee, having this problem solved by vote of the members who were at Chautauqua, will now be free to proceed with the design for the banner.



#### A CHANCE TO SEE GOBELIN TAPESTRIES

Chautauquans living in or near New York have, of course, special privileges in the Metropolitan Museum of Art, which is not only enriched every month with some new treasure but is already crowded with priceless objects which grow more ensnaring every time the lover of things beautiful looks upon them.

Just at this time the Museum has on hand a remarkable loan exhibit of superb tapestries from the famous Gobelin factories which in the time of Louis XIV were under the domination of royalty and now belong to the Republic. Four of these tapestries were made in 1773 and presented by the King to the Archbishop of Rheims. At the death of the Archbishop who was also a Roman Cardinal, they were scattered. The fifth tapestry, made ten years later in 1783, embodies like the earlier four, scenes in the life of Don Quixote and oddly enough after years of vicissitudes they have now come together in the United States, having been secured from their Spanish owners by Mr. J. Pierpont Morgan. They are wonderfully preserved and the rose background of each, a famous feature of many of the Gobelin tapestries, is remarkably fresh and brilliant. The well known Gobelin blue can also be seen in all its characteristic depth of color.



#### DRAMA AT LIMA, OHIO

As the drama is, with the novel and the newspaper, a vital force for usefulness, it is an admirable idea to study its methods and some of its best examples. The Circle at Lima, Ohio, is doing this with discretion, intelligence and thoroughness. A paper on "The Drama as Literature" opened the year. Special dramatists are studied and their work is illustrated by the reading of carefully chosen plays. The idea is one worth carrying out by S. H. G. groups and by any circle in the summer between the seasons of regular reading.



#### ART STUDY

Art study has been fostered by the C. L. S. C. Since the American Art Extension and the Travel Extension work has been established the possibilities for study and preparation for actual and for library travel have been greatly de-

veloped. The July, 1911, issue of THE CHAUTAUQUAN was an Art Extension number, and it has been used as a handbook by many readers eager to know how to appreciate pictures and how to make an intensive study of some of the great masterpieces. The Brockton, Massachusetts, "Progressives" are among these eager students.



#### NAMES OF NEW CIRCLES

It is not always easy to find a pleasing and appropriate name for a new circle. Sometimes the choice shows the locality, sometimes it expresses the spirit of the group, as the "Progressive," sometimes it commemorates some worker in the Chautauqua service, as the "Vincent" or the "Kimball." This year there has been a pleasant fashion of borrowing the names of the authors of the books in use now. The "Jane Addams Circle" of Des Moines, Iowa, is one example, and the "Clayton Hamilton Circle" of Bridgeport, Connecticut, is another.



#### SUMMER READING JOURNEYS

The August issue of THE CHAUTAUQUAN always carries a Reading Journey and the studies are in great demand both as September reading before circle work begins, and as more serious study under the guidance of the "Special Course" papers which are based on them. The 'Journey' of last August was 'through Mexico,' and its timeliness as well as its exceptional charm made it at once much in demand. Among the circles who have used this or some other Mexican material are those of McKeesport, Pittston and Pittsburg (Pennsylvania), Brockton, (Massachusetts), Benton Harbor (Michigan) and Henderson (Kentucky).



#### THE VALUE OF DISCUSSION

No two minds react in exactly the same way from the same stimulus. That is why discussion is worth while as

well as interesting. Each mind, naturally different from its neighbor and affected also by different education, views a subject in its own way. Its opinions add both value and variety to argument.



#### HOW TO "TURN OFF" WORK

Work is a blessing; yet sometimes, when the daily task grows burdensome, it seems as if the blessing were well disguised! When work whose accomplishment should fill a few hours with the satisfaction of competent performance drags its wearying length from dawn to dark, it is high time to bring about a change. "Not a long day but a good heart rids work." A "good heart" means more than mere willingness. It means belief in the usefulness of the work, desire to do it with efficiency, and understanding of the laws which govern it. It means interest and it means concentration. When such a "good heart" gets into action, the "long day" shrinks. "Not a long day but a good heart rids work."



#### LOOK ABOUT YOU

Do you remember the Oriental story of the man who sought the world over for treasure and found it on his own land? It is true today. The far-off is hidden in a golden haze, the near-at-hand is overlooked. Yet the near-at-hand may be worth while. The moral may be applied to many aspects of life; one of the closest to us who are students of literature and art and science is connected with our knowledge of the possibilities of our own towns. If there is in it a handsome church or bank or hotel, study its architecture; if there is a library, know it thoroughly; if there are monuments, consider them as works of art and form an opinion as to the suitability of their placing; if there are bridges or viaducts or aqueducts or tunnels or railroad cuts, find out the engineering difficulties that have been conquered and become appreciative of their meaning and im-

portance. The railway warning is full of suggestion for the thoughtful—Stop, Look, Listen!



SPECIAL PROGRAM FOR THE BIRTHDAY OF GEORGE WILLIAM CURTIS,  
FEBRUARY 24.

1. *Biographical Sketch.*
2. *Talk.* "Curtis as Newspaper Man."
3. *Reading.* Selection from "Lotus Eating" (originally New York Tribune articles.
4. *Talk.* "Curtis as Magazine Writer."
5. *Reading.* Selection from "Prue and I" (originally written for Putnam's Magazine.)
6. *Talk.* "Curtis as Editor."
7. *Reading.* Selection from the "Easy Chair."
8. *Talk.* "Curtis as Novelist."
9. *Reading.* Selection from "Trumps."



## Verses Worth Memorizing

### STANZAS ON FREEDOM

Is true Freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free!

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

—James Russell Lowell.

*Reprinted by permission of Houghton Mifflin Company.*

## C. L. S. C. Round Table

## C. L. S. C. MOTTES

*"We study the Word and the Works of God."  
 "Let us Keep Our Heavenly Father in the Midst."  
 "Never be Discouraged."*



## C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY — November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY — August, first Saturday after first Tuesday.
COLLEGE DAY — January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



## OUTLINE OF REQUIRED READINGS FOR MARCH

## FIRST WEEK—FEBRUARY 26-MARCH 4

"Peru" (THE CHAUTAUQUAN, "Reading Journey through South America," VI).  
 "Life and Ideals as seen by American Essayists" (THE CHAUTAUQUAN, "As We See Ourselves," VI).  
 "The Gasoline Engine" (THE CHAUTAUQUAN, "American Engineering," VI).

## SECOND WEEK—MARCH 4-11

"Point of View and Emphasis in Narrative" (Hamilton, Chapters VII, VIII).

## THIRD WEEK—MARCH 11-18

"Forms of Fiction" (epic, drama, novel, novelette, short-story) (Hamilton, Chapters IX, X).

## FOURTH WEEK—MARCH 18-25

"Structure of the Short-Story;" "Style" (Hamilton, Chapters XI, XII).



## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

## FEBRUARY 26-MARCH 4

1. *Map Talk*. "Peru."
2. *Summary* of Mr. Barrett's article on Peru in *The Independent*, March 11, 1909.
3. *Paper*. "The Essay as a Literary Form" (Moulton's "World Literature;" "On Essays at Large" by Benson in *Living Age*, February 12, 1910.)
4. *Reading* of some essay suggested in Mr. Heydrick's article.

5. *Report* of a committee appointed to study the applications of gasoline in your town.
6. *Reading* from "The Adventures of Captain Horn" by Frank R. Stockton.

## MARCH 4-11

1. *Composite Synopsis* of "Incas of Peru" by Clements R. Markham.
2. *Explanation* of the 'point of view' in the work of fiction that you know best.
3. *Reading* from Stevenson's "Dr. Jekyll and Mr. Hyde."
4. *Analysis* of Stevenson's "Dr. Jekyll and Mr. Hyde," applying all the principles that you have learned so far from "Materials and Methods of Fiction."
5. *Reading* of Guy de Maupassant's "The Necklace."
6. *Analysis* of de Maupassant's "The Necklace."
7. *Reading* from "Mrs. Cliff's Yacht," sequel to "The Adventures of Captain Horn."

## MARCH 11-18

1. *Letter Home* from "Lima" (Clark's "Continent of Opportunity," Curtis's "Between the Andes and the Ocean" and "Capitals of Spanish America;" "Pepper's "Panama to Patagonia;" Ruhl's "The Other Americans.")
2. *Debate* on the "Comparative Popularity of the Novel and the Drama as Literary Vehicles."
3. *Roll Call*. "Examples of different forms of literary expression for the same plot. (For example the story of Ulysses as told in Homer's epic, in Stephen Phillips's play, and in Tennyson's poem.)
5. *Book Reviews*. "The Theory of the Theater" by Clayton Hamilton and "A Study of the Drama" by Brander Matthews.
6. *Reading* from "The Inca's Ransom" by Albert Lee.

## MARCH 18-25

1. *Book Review* of "American Literary Criticism" in the Wampum Library published by Longmans, Green and Company.
2. *Reading* from "Capture of the Inca" from Prescott's "Conquest of Peru" (see Warner Library.)
3. *Paper*. "The Short Story as discussed by Poe, Matthews, Perry, and Baldwin" (See Edgar Allan Poe's Review of Hawthorne's "Tales;" Brander Matthews's "The Philosophy of the Short Story;" chapter XII of Bliss Perry's "A Study of Prose Fiction;" and Charles Sears Baldwin's Preface to "American Short Stories" in the Wampum Library.)
4. *Criticism* of the style of some worthy piece of fiction mentioned in "Materials and Methods of Fiction."
6. *Reading* in costume from "My House in Peru" by Peck in *Harper's Bazar*, May, 1911 (For descriptions of women's dress see Ruhl and Clark.)



## TRAVEL CLUB

Travel Clubs should be provided with Hale's "Practical Guide to Latin-America" with a large map of South America and with individual outline maps of South America which each member

may fill in as the study progresses. Apply to the Book Store, Chautauqua, N. Y. Photographs, picture postcards, or pictures in books of all buildings and places mentioned should be exhibited.

In addition to the special bibliography in this number a general bibliography on the Reading Journey Through South America will be found in the September CHAUTAUQUAN on page 129. If any clubs or libraries can provide but two books for supplementary reading they should be Dawson's "The South American Republics" and Hale's "The South Americans." Of great contemporary interest is the "Bulletin" published by the Pan-American Union, Washington, D. C. This is a handsomely illustrated monthly magazine whose subscription price is \$2.00 a year. Every Travel Club will find a subscription worth while.

## FIRST WEEK

1. *Map Talk*. "Peru."
2. *Summary* of Mr. Barrett's article in *The Independent*, March II, 1909.
3. *Lesson* in "The Uses of Nitrate" (encyclopedias; Pepper's "Panama to Patagonia;" Curtis's "Between the Andes and the Ocean.")
4. *Original Story*. "Trip on a West Coaster" (Pepper; Clark's "Continent of Opportunity.")
5. *Paper*. "Races and Population of Peru." (Akers's "A History of South America.")
6. *Reading* from "The Adventures of Captain Horn" by Frank Stockton.

## SECOND WEEK

1. *Historical Sketch*. "Peru" (Akers; Hale; Clark; Curtis; Dawson's *South American Republics*;" Pepper; Prescott's "Conquest of Peru.")
2. *Review* of "Incas of Peru" by Clements R. Markham.
3. *Paper*. "Petroleum and Rubber Industries in Peru" (Pan American Bulletin, January, 1911; Pepper).
4. *Exhibit*. "Natural Resources of Peru" (actual articles, photographs or drawings.)
5. *Talk*. "Transportation in Peru." (Clark; Akers; Curtis.)
6. *Reading* from "Mrs. Cliff's Yacht," sequel to "The Adventures of Captain Horn."

## THIRD WEEK

1. *Biographical Sketches* of the men whose statues stand in the Plaza de la Exposición.
2. *Paper*. "Education in Peru" (Giesecke in "Annals of the American Academy of Political and Social Science," Philadelphia; Akers; Clark.)
3. *Summary* of "Andean Garden of the Gods" by Alvord in *Century*, September, 1911.
4. *Letter Home* from "Lima" (Clark; Hale's "Guide;" Curtis's "Between the Andes and the Ocean" and "Capitals of Spanish America;" Pepper; Ruhl's "The Other Americans.")
5. *Description*. "Cuzco" (Curtis's "Between the Andes and the Ocean.")
6. *Reading* from "The Inca's Ransom" by Albert Lee.



## FOURTH WEEK

1. *Roll Call*. "What interests me most in the study of Peru."
2. *Biography*. "Pizarro."
3. *Reading* from "Capture of the Inca" from "The Conquest of Peru" (see Warner Library under 'Prescott.')
4. *Summary*. "From Lake Titicaca to La Paz." (Curtis's "Between the Andes and the Ocean.")
5. *Discussion*. "Which Country of South America has interested me most so far and why."
6. *Reading* in costume from "My House in Peru" by Peck in *Harper's Bazar*, May, 1911 (For descriptions of women's dress see Ruhl and Clark.)

Note. The December number of "Peru To-day" is devoted to Arequipa and is full of interest. Single copies cost 10 cents and may be had from the New York office of the West Coast Publishing Company, 20 Broad Street.



## REVIEW QUESTIONS ON MARCH READINGS

## AS WE SEE OURSELVES. CHAPTER VI. ESSAYS.

1. Who are some of the early American essayists? 2. Of the later essayists? 3. How may the essays be grouped? 4. What does Brander Matthews say about the ideals of the early colonists? 5. What difficulty does Mr. Crothers see in the way of national unity? 6. How does Brander Matthews feel about sectionalism? 7. How do Martin, Matthews, Chapman, Bishop Spalding, and Crothers discuss American money-making? 8. How do William James and Bliss Perry regard American intensity? 9. What does Mr. Warner say about the celebration of Christmas? 10. What do Matthews and Curtis say about American manners? 11. What are the chief characteristics of the American man and the American woman as described by van Dyke and Warner? 12. Give Mr. Heydrick's summary. 13. What do Chapman, Grant and Higginson say about New York society? 14. What are the attitudes of Bishop Spalding and of Judge Grant toward economic conditions? 15. What is van Dyke's expression of the theory of American politics? 16. How does Warner describe the Congressman? 17. What are the perils of our democracy as tinted by van Dyke? 18. What is Chapman's explanation of them? 19. How does Martin sum up the woman suffrage question? 20. How does Grant hurt our complacency about the public schools? 21. What does Bishop Potter consider our lack? 22. What comments upon American speech are made by Warner and Henry James? 23. What does Warner think of the American newspaper? 24. Give the gist of Prof. Woodberry's summary.

## A READING JOURNEY THROUGH SOUTH AMERICA. CHAPTER VI. PERU.

1. How are northern "Yankees" flattered by the term "Yankees of South America?" 2. What are the characteristics of the people of the northern Andes? 3. What part in commerce is played by Peru and the republics north of her? 4. Describe a "west coaster." 5. What are some of the exports and imports carried by these boats? 6. What is the first impression made by the Andes? 7.

At what ports do the north bound ships touch? 8. Recall the ancient history of Peru. 9. What is the size of Peru? 10. What is its physical character? 11. Speak of the population. 12. What is the future of Peru? 13. What was Pizarro's career in Peru? 14. Describe Lima. 15. Describe the people of Lima. 16. Speak of Peru's railroads. 17. Describe Arequipa. 18. What are the advantages of the observatory here? 19. Describe the Mollendo road above Arequipa. 20. What is the usefulness of the llama? 21. For what is Cuzco famous?

#### AMERICAN ENGINEERING. CHAPTER VI. THE GASOLINE ENGINE.

1. How important is gasoline in automobile propulsion? 2. Through what stages has the automobile passed? 3. How has the horse been superseded? 4. What has been the automobile's increase in speed? 5. Of what use is the motor boat? 6. What is the hydroplane? 7. What did the experience of the "Niagara" prove? 8. Of what does the machinery of a motor car consist? 9. How does the gasoline motor differ from the steam engine? 10. When is gasoline liable to explode? 11. Why are explosions more common in motor boats than in automobiles? 12. Explain the working of the internal-combustion engine. 13. Compare its parts with those of the steam engine. 14. What are the four operations necessary to get out the power of a gas or gasoline engine? 15. Describe the four stroke cycle. 16. What is the work of the fly wheel? 17. How does the addition of cylinders make running smoother? 18. Where is the two stroke cycle motor useful? 19. Describe its working. 20. How is the cylinder cooled (a) in a stationary engine? (b) in an automobile? 21. What is the less usual method of cooling? 22. How is power transmitted? 23. What are the problems to be met? 24. What are the "speeds?" 25. What does the clutch do? 26. What are the differential gears? 27. Of what importance is the motor in aviation? 28. What kind of motor has proved most satisfactory so far? 29. What is its approximate weight? 30. What are the essentials in an aeroplane motor? 31. What is the importance of interchangeable parts. 32. What are jigs? 33. What are the usual limits of accuracy?



#### SEARCH QUESTIONS

1. To what university is Brander Matthews attached? 2. What is Mr. Crothers's profession? 3. What periodical is suggested by E. S. Martin's name? 4. To what church does Bishop Spalding belong? 5. With what university was Prof. James connected? 6. Of what magazine was Bliss Perry formerly the editor?

1. What is a template?



#### ANSWERS TO SEARCH QUESTIONS IN JANUARY MAGAZINE

1. A Scottish political writer of the reigns of Charles II and William III. 2. 1897. 3. February 15, 1898. 4. May 1, 1898. 5. To make them inconspicuous as targets. 6. Major-general of volunteers. 7. George Washington Goethals. He was chief of engineers. 8.

Gilgal means a heap of stones. The most important was one three miles east of Jericho. Its purpose was a mystery. 9. "The Man with the Hoe." 10. 1907. 11. Bartholdi, a French sculptor. Lafayette in Union Square.

1. The present largest passenger steamship in the world. She belongs to the White Star Line.



## NEWS FROM READERS AND CIRCLES

"With the one hundredth anniversary of Dickens's birth just before us," said Pendragon as the delegates gathered about the Round Table, "there could be no better opportunity to hear about the Dickens celebrations which many of the circles had a year ago when we were reading 'Studies in Dickens.' Didn't your circle in Anderson have a Dickens party?" he asked an Indiana member.

"We did indeed, and a joyous affair it was! Mrs. Jarley received in a room decorated with American and British flags. We were all in costume and in response to our introductions each lady repeated some remarks made by the character she represented and they were very funny. The characters were acted out during the entire evening and everyone wants to have a character party every year. We feel it was not only amusing but really instructive." "I know you enjoyed yourselves hugely," cried a member from Pittston, Pennsylvania, "because we had a Dickens party that we thought one of the best things we ever did. We were all in costume—here is a picture of the group—and we had an amusing program. First there was a guessing contest as to the identity of the characters we represented; then we played a game of guessing the authorship of familiar quotations. After that came a contest whose object was to see who could write the greatest number of names of Dickens's characters in ten minutes. Mr. Micawber conducted an auction of curiosities, each member being furnished with \$1,700 in stage money by the company before the auction began. After supper there were read descriptions of some of Dickens's characters, the circle trying to guess their names. We voted on the best costumed and best acted character and the prize was awarded to Mrs. Micawber and the twins who took the prize as evidence that Mr. Micawber's hopes had been fulfilled and something had indeed 'turned up.'"

"The Victoria Chautauqua Circle had an amusing evening with 'Bardell vs. Pickwick,'" said a Des Moines member. "We Progressives of Creston had a special day on Dickens and Shake-

speare," said an Iowan. "The rooms were decorated with the flag and coat of arms of England and after an appropriate program consisting of music and readings from Dickens and Shakespeare, a dainty English luncheon was served in the Peggoty Boat House, Little Em'ly's home, the dining room having been decorated with nets, fishing tackle, lanterns, rubber coats, boots and caps, making it seem the home of Little Em'ly indeed." "We of the Robert Browning Circle meet in the Public Library building," said the member from Warren, Ohio. "We were especially favored last year, when studying about Dickens by having present one member who had heard him give two of his readings in Boston. Her descriptions were extremely graphic. Then two of our circle told us of their impressions and journeys. Another member brought a copy of 'Old Curiosity Shop' to the circle, which her uncle had bought at 'The Old Curiosity Shop.' On the front-piece was an autograph of Dickens's. She also had a medallion from the same place of 'Little Nell' in bas-relief. "At our annual banquet held in the parlors of the Presbyterian church whose steeple you can see in the background of this picture, a pleasant feature brought before us was "Pickwick and Other Notables in Bozland."

"The Columbus Circle celebrated the great novelist's birthday last year by having an English dinner," said an Indianian.

"Our circle in Clarksville had a delightful 'Afternoon with Dickens,' " contributed a Tennessean. "As the roll was called each member gave one of Dickens's vivid descriptions of some one of his characters. Then after the regular program, a contest was held, the hostess describing a character in Dickens, and the members guessing the identity. The president, being the most successful competitor, was presented with a beautiful copy of "David Copperfield." The crowning feature of the afternoon was a tableau taken from 'Pickwick Papers,' six ladies posing."

"The Melioro Circle of Jamestown had a charming Dickens party," said a New Yorker. "And we of Falconer, not far away, had a joint meeting with the S. H. G. who were reading Dickens last winter. Our program included a sketch of Dickens's Life, a dialogue, 'The Two Nurses,' from *Martin Chuzzlewit*, a tableau, 'Paul Dombey and His Sister by the Ocean,' with a song, 'What are the wild waves saying?,' a pantomime 'The Little Doll Dress-maker' from *Our Mutual Friend*, another tableau, 'The old maid in curl papers' from *Pickwick Papers*, and a song, 'The Ivy Green.' "

"Bardell vs. Pickwick' was given at Chautauqua last summer with an 'all-star cast.' It was great fun to see under another aspect the dignified folk who taught and lectured. I have a picture of it here," and one of the summer visitors to the city by the lake

handed about the photograph which is reproduced in this Round Table.

"I wish we had time to listen to some of the circle reports in full," said Pendragon, turning over some papers. "They speak of such good will and enthusiasm, such love for the work and for fellow-men that it is pleasant to read them. But I can only give you a few extracts. Here is one from the A. R. E. A. Circle of Des Moines, Iowa, This Circle has increased its power by uniting with the City Federation of Women's Clubs. The secretary's report says:"

"Aside from the riches gleaned and garnered from our text books, our lives have been greatly enriched by our meeting together in these social-educational ways. A splendid spirit has pervaded our circle—the spirit of high ideals and loving sisterhood. Sometimes it has been that 'the strong must needs bear the infirmities of the weak.' There has always been abundant charity for our shortcomings and cheerfully expressed pride and gratification in our successes. The spirit of petty jealousy and unkind rivalry has had no dwelling place in our midst. Instead, an atmosphere of helpfulness and love has prevailed. And, surely, this is the practical working out of the words of our motto—'Let us keep our Heavenly Father in the midst.'"

Amid murmurs of approval Pendragon opened another report. "This one," he said, "comes from the University Circle of Seattle, Washington, which is tremendously alert. They are people of talent and do all sorts of interesting and clever things. I am choosing this bit because it is so practical and helpful for other places. It is something like the Des Moines Capitol Hill Circle idea, you will see."

"The cafeteria luncheon served at our all-day meetings is a new and very delightful feature introduced during the year. We found that a luncheon served at the proper hour was most hygienic and enjoyable. The hostess furnished one dish; the rest was planned and distributed among the members so as to be no burden to any one. Experience also showed us that more study could be accomplished in the forenoon than in a longer time after midday. Meetings began at ten; luncheon was served at twelve-thirty; the afternoon session was from one-thirty to four, and we all took physical exercises to relieve the strain of continued work. We had six of these double sessions during the year."

A buzz of comment showed that the suggestion was being discussed energetically, and a burst of applause indicated approval.

"Here is another of the always charming reports from Arriola in Colorado." went on Pendragon:

"Last year the various Chautauqua Circles of Montezuma County were invited to review the English year with the Mancos Circle. So one lovely July afternoon we met at the home of the Mancos secretary, finding also as guests the members of another organization, the Mancos Study Club. Papers on the work of the English Year were read. We were especially interested in the description in Miss Kimball's article on Salisbury of the Roman and Druidical remains which reminded the audience vividly of the Aztec ruins in our own vicinity."

"How romantic that sounds and how far away from the life of us town-dwellers," exclaimed a city delegate.

"Here is an interesting bit from the history of the Franklin Circle of Cincinnati," said Pendragon:

"We have included in our meeting places a hotel, university settlement building, public library, church, Y. W. C. A., nurses' home, Methodist Deaconesses' Home and school house. As I noted this, I felt that as these buildings stood for centers of culture, uplift, and help to the people, so every true Chautauquan ought to radiate culture and helpfulness."

"This Circle had a pleasant experience in their first year," went on Pendragon. "Listen."

"The first year our pastor secured from some unknown friend a gift of twenty-nine books for collateral reading. These circulated freely among the members and at the close of the four years were divided among the members, to keep with their C. L. S. C. books as pleasant reminders."

"And now," Pendragon continued, "I will read two reports from Chautauquans in North Dakota. First:

"The nineteenth annual session of the Devil's Lake Chautauqua was largely attended and a successful Recognition Day was appropriately observed by an eloquent and instructive address delivered by President C. C. Crugan, D.D., of Fargo College, a graduate of the first C. L. S. C. class of '82. The North Dakota C. L. S. C. Union organized in 1906 continues its vigorous career."

"Next," Pendragon went on:

"The Valley City Chautauqua Association held its first session in July in the beautiful grove along the banks of the Sheyenne River one mile northeast of the city. The program announced a 'C. L. S. C. Round Table' in connection with the Bible Study hour. It was conducted by Rev. J. M. Walters, D.D., of Fargo. At a meeting of the Sheyenne Reading Club of Valley City, held on the grounds, it was voted to take up the C. L. S. C. Course the coming year. As the membership of the club is limited to fifteen, several others will join in the organization of a C. L. S. C. Union. It is expected to observe Recognition Day next season. Valley City is an educational center, the largest state Normal school being located there. It is the purpose of the Chautauqua management to emphasize and give prominence to educational features."

## Talk About Books

**MEMORIES AND STUDIES.** By William James. New York: Longmans, Green & Company. \$1.75.

The familiar characteristics of the thought and style of the late Professor William James are evident in the volume of "Memories and Studies" which he planned, but did not live, to publish. Every one of the seventeen essays and addresses has already appeared in print, but they are none the less welcome in their collected form. Ranging from "The Social Value of the College-Bred" to "The Moral Equivalent of War" and "Final Impressions of a Psychical Researcher," they reveal the variety that was as marked a trait of their writer's thinking as were its clarity and its vigor. If his power of analysis is exhibited in the paper entitled "A Pluralistic Mystic," he shows himself a capable narrator in parts of the oration on Robert Gould Shaw. No one who has not read his estimate of Spencer, written upon the publication of the "Autobiography," should longer deprive himself of the intellectual treat there provided.

**UNDER THE ROOF OF THE JUNGLE.** By Charles Livingston Bull. Boston: L. C. Page & Company. \$2.50.

A new "jungle book" of a region hitherto almost unexploited is Charles Livingston Bull's "Under the Roof of the Jungle." It is a faithful record of the lives of those weird creatures who inhabit the Guiana wilds, from the scientific observer's point of view, not a hunter's. The author has told what the birds and beasts do in the varying circumstances of their quest for food, their play, and their unceasing fight for life. The fact that he used both pencil and brush well adds an artistic value to the book which is by no means secondary. The illustrations remind one of the best in Japanese art, and the minor decorations are appropriate and artistically placed. The book deserves to be put on a list of the best animal books for children, and it is to be hoped that it may fall under the roving and voracious eye of those grown-ups who demand feather ornaments at the awful price of infant starvation as well as adult bird slaughter.

**MYTHS AND LEGENDS OF THE CELTIC RACE.** By T. W. Rolleston. New York: Thomas Y. Crowell Company. \$2.50 net.

We are fairly familiar with the myths of Greece and Rome, but have neglected those of our own race. One is hardly prepared for the richness of this field, as it is revealed in T. W. Rolleston's four-hundred-page volume, "Myths and Legends of the Celtic Race." The book is a veritable encyclopaedia of early Celtic story, illustrated with sixty-four full-page drawings by Stephen Reid. Most readers will be surprised to find that there is little or nothing of the

Arthurian legend in the native literature of mediaeval Wales; though there was indeed an Arthur there, he is not the being with whom we are familiar. Nevertheless, the storehouse of Celtic tradition is very full, as is evidenced by the thirty-five pages required for the names of these shadowy figures. Despite its size the book is not heavy. It contains matter for many an interesting hour.

POEMS, NARRATIVE AND LYRICAL. Edited by Robert P. St. John, Commercial High School, Brooklyn, N. Y. New York: The Macmillan Company. 25 cents net.

In "Poems, Narrative and Lyrical," Mr. St. John has included several poems required for admission to college. They are Gray's *Elegy*, Goldsmith's *Deserted Village*, Canto IV of Byron's *Childe Harold's Pilgrimage*, and *The Prisoner of Chillon*, and Selections from Browning.

A brief introduction to the Study of Poetry forms the introduction to the book. Each poem or group of poems is preceded by a short sketch of the author's life, a bibliography, and an introduction to the poem. Following each poem are brief notes on the text.

The book is in every respect suited to its purpose as a textbook for "pupils in later years of the high school course."

SHAKESPEARE. By John Masefield. New York: Henry Holt & Co. 75 cents net.

The library of Shakespearian criticism is increased by one more volume, "Shakespeare," by John Masefield.

The prefatory arraignment of the English people for their lack of reverence for their greatest poet, prepares the reader for more or less satirical and unorthodox criticism farther on.

A brief chapter on the meager facts of Shakespeare's life, and a short chapter on the Elizabethan theater precede the comments on the plays.

All the plays, and the long poems, as well as the sonnets, are considered. The comments on the plays are interesting for their novelty. The author has certainly not allowed himself to be trammelled by tradition, and he cannot be said to lack originality. Yet one receives a slight shock on reading, "She [Portia] is one of the sweet smiling things created in the large and gentle mood that moved Shakespeare to comedy." Nevertheless Mr. Masefield loves and reverences his Shakespeare, and pays him tribute that no Shakespeare lover can afford to disregard.

FUNDAMENTALS OF AGRICULTURE. Edited by J. Edward Halligan. New York: D. C. Heath & Co. \$1.20 net.

Mr. Halligan's "Fundamentals of Agriculture" is intended as a



text book for the student, and a book for the general reader. Each section of the book has been written by an expert in the subject.

Preparation of the soil, crops, stock, and farm management are among the subject discussed. In addition are sections on birds, bees, trees, and other matters interesting to the farmer and the lover of out-door life.

The book is well made, and profusely illustrated. At the end is an appendix containing a bibliography and various tables of statistics. All classes of readers will find much pleasure and profit in reading or studying a book so attractive in itself as well as in its subject matter.

**CAN WE BE SURE OF MORTALITY?** By William A. Cheney. New York: Roger Brothers. \$1.50.

Priest and logician say that "all men are mortal." William A. Cheney, an ex-judge of the Superior Court of Los Angeles County, California, in a volume entitled "Can We Be Sure of Mortality?" has prepared a brief for immortality by presenting theories which are at once consistent with what Science *knows* and with the idea of immortality. He has trained his arguments especially against the position taken by Haeckel the zoölogist, who defines the soul as the sum of the cerebral functions, which, ceasing, leave nothing in the nature of an individual to survive. After devoting a chapter to some of the psychological phenomena which science has not yet been able to explain, and one to biological explanation of the development of protoplasm, the author takes up the law of relationship between the one and the many. He then quotes what men of scientific reputation have to say on certain phases of "mental phenomena," and enters upon a presentation of the contribution made by consciousness and pain, and by memory to the support of his contentions.

Defining monism as the claim that physical and psychical phenomena are different aspects of one and the same activity, Judge Cheney examines other interpretations of the belief, and then passes on to an examination of the part played in monism by the will. With a forceful exposition of his own credence in the eternity of individuality the author admits the great mystery of life and individuality, while asserting that upon the belief and hope of mankind in immortality rest in great measure happiness, health, longevity, and good government.

The book is attractively turned out.

**ACROSS THE LATITUDES.** By John Fleming Wilson. Boston: Little, Brown and Company. \$1.25 net.

So prejudiced are publishers against collections of short stories that the mere appearance of such a gathering is evidence that the

tales are of unusual merit. In "Across the Latitudes," a frequent and admired short story writer, John Fleming Wilson, has written of the Pacific in accounts of the daring of its sailors and the bigness of their experiences in a setting whose vastness demands action from man and nature in harmony with it. The spirit of these tales is old—as old as the days of knight errantry—but its presentation is appealingly new. There is humor and there is the wherewithal to produce a tear; above all there is movement and in plenty.

**TUBERCULOSIS DIRECTORY.** Compiled for The National Association for the Study and Prevention of Tuberculosis by Philip P. Jacobs, Ph.D. New York: Price, 50c.

A comparison of the new Directory of tuberculosis institutions, associations, and other agencies with the first one, compiled in 1904, opens up vistas of progress in the campaign against tuberculosis beyond the dreams of the earlier optimists. Under certain subject divisions of the first Directory were articles by learned specialists. Even in the Directory of 1908 there was space for descriptions of various hospitals and sanatoria, but in the Directory of this year the only academic or descriptive matter is a short, succinct introduction by Dr. Livingston Farrand, tracing the development of the movement, indicating new points of attack, social and legislative as well as medical, and suggesting "new problems of difficulty." In the first Directory there is no mention of the class system, open air schools, and the treatment of the tuberculous in their homes by means of visiting nurses. Little is said of associations and legislation. These last two subjects occupy a third of the new Directory. In 1904 there were but two State Hospitals and 8,000 beds available for the disease. Today there are thirty-one State Hospitals and 26,360 beds. The rapid growth of the educational movement has been due chiefly to the voluntary associations. Sixty-odd pages on present legislation show that this effort is directed not only towards the care of the tuberculous, but towards the building-up of public opinion and responsibility. Special endeavor also is now made to care for advanced cases and to break down the lines between different stages of the disease as far as the necessity of treatment is concerned. A fundamental and far-reaching work which the Directory indicates is the study of the disease among school children and the consequent special classes and open air schools for the predisposed.

**A STUDY OF THE SKY.** By Herbert A. Howe. Charles Scribner's Sons, New York. \$1.25.

A popular description of the heavens, illustrated and in convenient form, from a Denver observatory, contrasts pleasantly both with

the astronomies of our youth, arid with diagram, figures and bare descriptions and with some discursive paper-consumers of today, still less satisfactory. With occasional lapse into trivial speech and now and then an unscientific and scornful allusion to disapproved theories—like Percival Lowell's, on Martian conditions—the book is very enjoyable by the general reader. He may learn six months at least of the positions of the constellations, and may understand somewhat of the intricacies of the modern observatory. It would be well to bring the book down to date by giving real "news" of these most ancient heavens regarding the nebulae, for instance, and to put alongside the lengthy development of the nebular theory the new planetesimal hypothesis. But the explanations are lucid, the information conveyed copious, the variety of subjects satisfying to even the hungry appetite. We believe the book deserves popularity.

**CULTURE BY CONVERSATION.** By Robert Waters. New York: Dodd, Mead & Co. \$1.20 net.

An old Eastern proverb says, "Reading is a rich source of knowledge; observation is still better; but conversation is the best of all." The last statement is the text of Robert Waters's "Culture by Conversation." He aims to prove the value of conversation as an educational factor. The book is the work of a scholar, one who has read widely and with discrimination, as well as with an object. It is filled with bright anecdotes of well-known persons. The style is as attractive as the subject matter, and the result is a readable and instructive book.

**CHOSEN DAYS IN SCOTLAND.** By Josephine Helena Short. New York: T. Y. Crowell Company. \$2.00. Postage 20 cents.

The author of "Oberammergau" has given us another book of travel, useful, like its predecessor, both as a hand book for actual service and to supply the stuff that dream journeys are made of before the library fire. From the Cheviot Hills to the Orkneys and the Shetlands Miss Short has embroidered a tapestry of history and romance, of chronicle and song, so that both he who runs and he who reads may see the land in all its richness.

**AMERICA THE BEAUTIFUL AND OTHER POEMS.** By Katharine Lee Bates. New York: Thomas Y. Crowell Company. \$1.25. Postage 10 cents.

Well known as Miss Bates is for books of travel and of literary criticism she is best known for her verse. Primarily she is a poet, yet, curiously enough, "America the Beautiful and Other Poems" is the first published collection of her poetry. Perhaps its long delay adds zest to the delight of its possession, yet the pleasure afforded by the poems is of a quality hard to measure. One must

admit an occasional obscurity, an occasional striving for novelty, but with this objection stated and forgotten, the rest is all enjoyment. Grouped according to their leaning there are poems of patriotism, of place, of nature, of love and death, of the spirit and of the ideal. Possibly the most striking element of them all is a nobility of tone, the elevation of a lofty soul. There is sorrow, but there is no touch of struggle, of passion, of temptation. The feeling is not that they are ignored—it is that they are not known. It is a cloistered calm, remote, uplooking. From the top of a mountain the poet stretches out her hands in aspiration. Where all form is beyond reproach it seems invidious to choose—yet the 'Threnody' in memory of Sophie Jewett is as exquisite in its exactness as it is in delicacy and truth. 'Poeta Poetarum' is rich in a wealth of loving understanding.

TO MY MOTHER. By Marjorie Cooke. Chicago: Forbes & Company. 50 cents.

Chautauquans who know Miss Cooke through her interpretation of her own delightful monologues will be glad to meet her sympathetic charm again between the covers of a book. "To Mother" is a sonnet cycle, careful in form, original in figures; of soaring spirit. The best is here reproduced:

If on this path which leads from dark to light,  
 You meet one soul who knows and understands,  
 Who sees the work you mean to do, demands  
 That you live up to what in love's clear sight  
 Your one soul stays, content but to abide,  
 Others may chance along your road, and praise  
 Or scoff and scorn, then go their various ways—  
 Your one soul stays, content but to abide  
 Not critic, but appreciating friend,  
 Whose loyal faith is like a lambent fire  
 To touch with flame the slumbering desire  
 In each of us to shape life to some end.  
 This much I know, whatever else may be,  
 Mother, thou hast been that one soul to me.

ADDRESSES OF JAMES H. CARLISLE, PRESIDENT OF WOFFORD COLLEGE, SPARTANBURG, SOUTH CAROLINA. Edited by his son. Columbia, S. C.: The State Company. \$1.50 postpaid.

One of the oldest counselors of the C. L. S. C. was President James H. Carlisle of Wofford College and his sympathy with the Chautauqua Movement continued to the time of his death in 1909. THE CHAUTAUQUAN of December, 1909, contained an appreciation of Dr. Carlisle, and mentions his Recognition Day address in 1886. In a volume of "Addresses" Dr. Carlisle's son has gathered some other notable examples of his father's oratory, beginning with the valedictory which he delivered at his graduation from South Caro-

lina College in 1844. Stimulating talks on literary themes and on such educational subjects as the "Necessity of coöperation between the community and parents and teachers;" words of advice to young women and budding teachers; a group of memorial speeches—on such a variety of topics and on occasions of such varied interest was Dr. Carlisle ready with the stores of his knowledge, intelligence and wisdom.

The book is clearly printed and is light to the hand, but is of an awkward shape for the shelf.

THE ANTIGONE OF SOPHOCLES. Translated into English poetry by Joseph Edward Harry. The Robert Clark Co. Cincinnati. \$1.00. It has been interesting work, reading this newest of the translations of the Greek play "Antigone," and only less interesting the comparison of it with Plumptre's lines and Palmer's. Prof. Harry has made an acting version of this most human document. It will "act," we are sure, for it is living, vigorous, universal. Sophocles, of course, we know by the books, had ages of experience behind him, and a tradition of emotions, no less truly than we have, but our world seldom realizes it. Of money, he says:

"This drives men

From home, makes nature fall into revolt,  
And by its base, corrupting influence  
Trains erstwhile honest souls to set themselves  
To dirty practices,—  
And teaches them to know all godless deeds."

It would be a good Shakesperian scholar who could disown that in the dark.

Those who make their first acquaintance with Greek drama in this reading will make a promising beginning. It is dignified, but not archaic, and not a paraphrase but Sophocles himself. The presence of the frequent rhyme, while most un-Greek, is in tune with modern ears, and it will suggest for the beginner in Greek literature the sonorous quality of the original, while the variety of the rhythm in the wonderful choric odes lingers in the ear,—

"Windswept with sullen roaring,  
And loud-resounding shocks."

A GUIDE TO READING IN SOCIAL ETHICS AND ALLIED SUBJECTS. By teachers in Harvard University, Cambridge, Massachusetts. Harvard University. \$1.38 postpaid; paper, \$1.10 postpaid.

This "Guide to Reading" is compiled to meet the needs of teachers of social ethics. Under the heads "Social Philanthropy," "Social Institutions," "Social Service," "The Ethics of Modern Industry," "Social Aspects of Religion," and "Bibliographical References in

Social Ethics" experts in the various departments have listed not all but the best books on the subjects. This exclusiveness makes the volume of especial value.

**THE END OF DARWINISM.** An Essay by Alfred P. Schultz, M. D. Published by Alfred P. Schultz, Monticello, Sullivan County, New York. \$.50.

After reading this brochure it is difficult to say whether the writer intends by his title to give information, or to make a prediction. If he intends to announce a fact the title fails to express a fact. But if Dr. Schultz has turned prophet the "end" is far away. His treatment of the matter he assails is usually fair, and sometimes judicial. We think the writer includes too much under the term "Darwinism" and makes a false charge of atheism. Both facts vitiate his argument.

**WOMAN AND SOCIALISM.** By August Bebel. Authorized translation by Meta L. Stern. New York: Socialist Literature Company, 15 Spruce Street. \$1.50.

C. L. S. C. students of Rev. Willis Cooke's series on "Woman in the Progress of Civilization" which ran in *THE CHAUTAUQUAN* in 1909-10 will have a special interest in the book on "Woman and Socialism" written by August Bebel, the veteran leader of the Social Democrats in the German Reichstag. The author details social conditions among primitive people, among the Hebrews, the Greeks, the Romans, and the early Christians, among the continental peoples in the Middle Ages, and the people of all civilized countries today. He studies, as they concern women, modern problems of marriage and divorce, of industry, of education, and of legal status. Economic questions are threshed out with scholarly thoroughness. The regulations of socialism are offered as a help to women in the attainment of a higher place in the social order.

**EPISODES FROM AN UNWRITTEN HISTORY.** By Claude Bragdon. Rochester: The Manas Press. 50 cents net. Postage 3 cents.

Theosophists believe that America is to be the stage on which is to be enacted the next great world drama—the attempt to develop a people and a government of which human brotherhood is the central and controlling idea. That the West may learn from the East, information about theosophy and about its leaders on the earthly plane is being given forth by its adherents. Claude Bragdon has added to the series of explanatory theosophical booklets and tracts of which he is the author, an interesting volume—"Episodes from an Unwritten History"—telling the early history of the western movement in a series of brief biographies of the chief persons concerned—Madame Blavatsky, Mrs. Annie Besant, Col. Olcott, and others.

An essay on "The Ancient Wisdom" is illuminating, and a reprint of Mrs. Besant's "The Masters" completes the contents of the book. The volume is attractively calm in binding.

**THE CONFLICT BETWEEN INDIVIDUALISM AND COLLECTIVISM IN A DEMOCRACY.** By Charles W. Eliot. New York: Charles Scribner's Sons. 90c net.

This volume is made up of the three lectures delivered by Harvard's ex-president at the University of Virginia on the Barbour-Page Foundation. They discuss the most modern view of "The Conflict Between Individualism and Collectivism" as it is found "In Industries and Trades," "In Education," and "In Government," the three chief phases in which the social life of today functions. Dr. Eliot lays out definitions of individualism and collectivism and clears away all obscurities that may cloud the lay mind with thoughts of socialism of either the strict or the lax form. The change from the individualism which marks early American thought to the constantly increasing collective practice of today was brought about by the increased concentration of population and the spread of the manufacturing system with its attendant growth of anti-individualistic trades unions. The part played by trusts, competition, and employers' associations, in producing classes and in affecting the consumer is discussed by the author, as well as the forces working for collectivism, such as voluntary associations to advance a common interest or to resist a common peril. Various aspects of coöperation and co-partnership for social betterment show the modern trend; yet checking it are certain conditions—of cheap power and wide distribution of manufactures, for example—which make for resistance to collectivism by the development of an advanced individualism.

Education deals directly with the individual. Universal education is a step toward collectivism.

Collective tendencies are shown in activities looking to education for the immigrant and for the negro, in the support of state universities, of ordinary and specialized schools, and of government training in agriculture for the farmer.

The necessity of changing our sixteenth century British school system to fit the needs of the democratic collectivism of today is evident, and the change is one demanding clear sight and intelligence to fit the training to the multiplicity of differentiated demands upon it. Educational opportunities for adults, the restrictions imposed by collectivism upon the "learned" professions, the better training of intelligences to cope with the greater complexities of modern life—these themes are carefully developed, with the

conclusion, "The expectation now common that the masses should think is a great tribute to the prompt effectiveness of popular education."

Government, since 1850, is marked by abundant novelty, according to Dr. Eliot. "Not only are many of the functions of the government new, but they and the surviving old ones are performed in new ways." A review of the change in federal, state, and municipal activities in the last seventy years brings to light almost inconceivable advance to us who take the conveniences of today as matters of course, and even a careless eye can see that their management necessarily develops collectivism. The national government touches the people at countless points—through taxes, national banks, commerce, and transportation, etc.—comparable with which are the collectivist activities of the states, and, on a yet smaller scale, of cities. Of government ownership, a natural step in the progress, Dr. Eliot does not approve. He finds in the recent movement for conservation of natural resources an illustration of the collective force exercised by voluntary associations, the purpose being national advantage. In the demand for uniform legislation throughout the United States, the author sees a further exhibition of the spirit of collectivism which demands progressive legislation for the good of the whole. The spirit of collectivism is constructive, stated in the saying, "Each for all, and all for each," and in the preamble of the Federal Constitution, "To promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

Every student of the C. L. S. C. American Year should read this little volume with care for its intelligent and fair presentation of the modern trend.

**LIFE'S NEW PSALM.** By Henry Christeen Warnack. New York: Roger Brothers. London: L. N. Fowler & Company. 30 cents. Prefacing "Life's New Psalm" with the explanation that its "I" is "that center of consciousness which we all seek," its author, Henry Christeen Warnack, presents a series of expressions of the mental attitude of him who would face his neighbor with love, the world with serenity, and himself as an understanding spirit. Further, its forty sections give a cumulative history of a soul's achievement.

The pamphlet is attractively bound in green paper. The printing is poor.

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M. J. F. col.



